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THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

### SIR ROUNDELL PALMER'S ARCADIA.

There is no more specious ground on which the English State-Church is defended than the blessings it confers, or is supposed to confer, on the rural districts. The case has been stated in various forms, but rarely with so much moderation and enthusiasm as in the speech of Sir Roundell Palmer on the debate of the 9th of May. We quote the right hon. gentleman's own words from his recently-published speech:—

> I venture to say, that those who know the rural districts of this country will bear testimony to the existence of multitudes upon multitudes of poor people, who have in them both sweetness and light. There is among them an abundance of those virtues which I honour, and which I wish were always to be found in an equal degree in the classes above them. I do not wish to speak against any class; but I must say that the class of all others which has attracted my sympathies, according to the opportunities I have had of observing them, is the class of the poor, and not least of the rural poor. I cannot imagine any institution to which this character of the labouring poor, so far as it really prevails among them, is due, more than to that which has placed in the centre of the population of every parish in the country a man educated and intelligent, whose business it is to do them good, whose whole and sole business is to take care of their souls as far as by God's help he is enabled to do so, and in every other way, in all circumstances of life, to be their friend and counsellor. In proportion as he does that work he does a thing of inestimable value. Of course it is very imperfectly performed, even by the best men: of course there are many among the clergy who do not rise, as nearly as they ought, to the height of such a calling, but it is not the less true of the parochial clergy, taken as a whole, that they do this work, in a degree, and to an extent, which is of inestimable value. There may be other means by which the condition of the poor may be, and ought to be, improved; but nothing is more certain than that, as a class, they will never cease out of the land; and nothing could ever supply to them the want of such benefits as these. It is true, that, if we had not that institution, we could not now create it. But of all the institutions which we have inherited from our ancestors, those may be even the most valuable, which we could not replace with anything equally good if they were destroyed.

By anticipation it was shown by Mr. Miall in his opening speech, that this rose-coloured view was at variance with facts the result of minute personal observation as disclosed in Blue-books. These rural parishes, he said, have been in the undisturbed spiritual occupation of the clergy of the Church of England for generations past, and he asked what, on a large scale, had been the result? "What are the most conspicuous characteristics of our labouring agricultural population? Do they include 'sweetness and light'? Do they include fairly developed intelligence? Do they include a high state of morality? Do they include affectionate veneration for religion? Are these the most prominent features by which the character of our agricultural population is distinguished, and in respect of which they bear away the palm from the inmates of towns?" Instead of answering such test questions as these, the supporters of the State-Church in the press have reiterated the views put forward by Sir Roundell as though they reflected a faithful and sober picture of the actual condition of our rural population, and have thus thrown down a challenge which their opponents, however reluctantly, are bound to take up. We hope, therefore, in future numbers to give some evidence as to the state of our agricultural population drawn from these Blue-books—records which, however disparaged by Mr. Disraeli, contain the testimony of friends of the Established Church. Meanwhile, it may pave the way for the perusal of these hard and naked facts if we offer a few thoughts with a view to indicate that the Arcadian ideal of Sir Roundell Palmer cannot, in the main, be correct.

Every rural parish, it is averred, contains an educated and intelligent gentleman whose sole business is to do good to the parishioners and to be their friend and counsellor. That is the theory. We do not deny that to some extent it is realised in practice. Possibly, as a rule, the rural clergy are benevolent and have a real concern for the material welfare of those under their charge; many are self-sacrificing; not a few assiduous in discharging their pastoral functions. But the "parson" is the legally-recognised head of the village community. He is, naturally enough, the friend, ally, and oftentimes the *protegé* of the squire, and must support him in respect to the management of his estate, or silently acquiesce in his plans. We do not expect the clergyman to differ in politics from the landowner, to pester him with complaints about public-houses on his property, or the inadequacy of labourers' cottages, or to condemn the immoral action of the game-laws. In fact, his position hardly warrants him in urging proposals in the direction of those social reforms which are so urgently needed in the rural districts.

Then the rural clergyman enjoys a monopoly, which he, like all monopolists, is zealous to defend. He is a petty ruler, who has prescriptive rights to maintain, not only in respect to the church and churchyard, but over the souls of his parishioners. The best of village parsons will not seldom resent the spiritual action of Dissenters as an intrusion into his exclusive domain, and in how many cases does he so regulate his shop-custom, dispense his charities, and exert his social influence, as to crush this unauthorised agency? Instead of "sweetness and light," how often is there bitterness and strife, because Nonconformists venture to assert their right to preach and teach in the clerical parish, or rather because of the unreasonable claims of the "educated gentleman," called the clergyman of the parish!

It can hardly be asserted that this policy of jealousy, if not of proscription, is obsolete. The exclusive claims of the rural clergy have not diminished, but increased, of late years. They are not only endorsed by the authority of the State, but, as it were, sanctified by recent changes of opinion in the Church. No one can deny that, in these districts, sacerdotalism is in the ascendant—that is, the theory which recognises the clergy, by means of the sacraments, as the only conduits of Divine grace, and which makes religion consist more in the observance of certain rites, of which the priest is the dispenser, than in a change of life. Thus not only formalism, but mental stagnation, is produced. The spirit of inquiry and intellectual activity, being inimical to priestly claims, is studiously discouraged. Gorgeous vestments, floral decorations, imposing processions, and choral performances, make religion a show. These are the agencies of Rome. We see them in full development in rural France, where the ignorance and superstition of the agricultural population are the instruments of priestcraft and the insoluble problem of statesmanship. Is not modern Anglicanism based on the same principle? Can it be denied that, spite of national schools, the general tendency of Church ascendancy is to lead to this state of mental stagnation and pupilage? The healthy sentiment associated with the village church is dearly purchased if coupled with a spirit of blind obedience to priestly dictation. Abundant charities are no substitute for spiritual activity and intelligent convictions. Ritualism has its home in our rural parishes, and is fostered by the *prestige* with which the authority of the State invests the clerical office.

Talk as we may of the devotion and culture of the rural clergy, we see what are their true sympathies and narrow prejudices when they rush to Oxford to oust a Peel or a Gladstone; frown upon a Canon Girdlestone as a meddlesome busybody when he strives to improve the condition of the Devonshire peasantry; and work with fanatical energy to defeat the Liberal candidate at a county election. Is it nothing in relation to our national progress that the country parson has, as a rule, been the determined champion of every abuse in Church and State, the foe of all Liberal measures, and the ready tool in the hands of the Tory party to obstruct those great reforms, now inscribed upon the Statute-book, which have proved to be the safeguards of the Commonwealth.

Disestablishment would go far to undermine this blighting influence upon social, intellectual, and political reform. It would remove an injurious monopoly. The parson would remain; and as Sir R. Palmer and Mr. Gladstone admit, might be amply supported out of the resources of a wealthy Church. But he would have to abdicate his position of ascendancy, or at least his ascendancy would be upheld by other means than the imprimatur of the State. We are surprised that Churchmen of the Broad school do not see that disestablishment would be the surest means of emancipating our rural parishes from superstition and mental bondage. With one hand they are striving to promote freedom of thought and individual liberty of conscience; with the other, by upholding the Establishment, they are helping to perpetuate that priestism which is necessarily hostile to free Christianity.

If a prevailing disposition to acquiesce in social abuses which prevent the elevation of the peasantry: to stifle religious life by the profession of creeds and the observance of sacraments; persistently shutting out the enlightenment of the age from the agricultural mind; exercising a virtual censorship over opinions and books in their parishes; proscribing Dissent, and bribing or threatening its converts; discouraging whatever religious enthusiasm is manifest outside the orthodox boundaries; and acting as a drag-chain upon natural progress:—if these are, as we believe, for the most part, the tendencies of the rural clergy, now as in

past generations, the Arcadian picture drawn by Sir Roundell Palmer of the "light and sweetness" scattered over our rural parishes by the agency of the country clergy is to a great extent the figment of his own imagination and amiable nature.

## THE CHINESE GOVERNMENT AND CHRISTIAN MISSIONS.

IN another column we have given insertion to a letter of a highly-valued correspondent, the Rev. Griffith John, on the present attitude of the Chinese Government towards missionary work and missionary institutions in China. We entertain so high a respect for his character and career, so implicit a trust in the fulness and accuracy of his information, and so strong an opinion of his insight into the spirit and tendency of the present political condition of China, that we could not persuade ourselves to withhold from our readers a communication which will so thoroughly interest the greater number of them, albeit somewhat painfully. But we feel it due to ourselves, and to the views which this journal has unswervingly maintained from the very beginning of its existence, to express our disapproval of doctrines which appear to us to pervade the entire letter of our reverend friend, and which we have again and again repudiated, on fitting occasions, in connection with Christian missions to the heathen.

Mr. John tells us that in a despatch to the Foreign Minister, it is demanded that the missionaries, except at the Treaty Ports, shall be considered as Chinese subjects; that teaching against Confucius and Chinese doctrine thall be forbidden, and that female schools shall be abolished. It is also declared that women will not be allowed to attend religious services, and that in the event of another massacre" (riot, we presume) "compensation will not be granted, and actual murder only will be punishable. These demands strike at the very root of Christian missions in China, and they will, if complied with, close every church, chapel, and school in the land."

Mr. John shows clearly enough in the subsequent paragraphs of his letter that his interpretation of the demands of the Chinese Government is founded upon knowledge, and no man, we imagine, is more competent to speak with authority on this head. We fear that it must be taken for granted that the Pek n Government, giving way probably to the pressure of the mandarins and literati, have resolved to crush Christian missions out of the land. The intention is to be viewed with the deepest regret. The attempt to put it in force will be lamentable. The prospect is one that it is impossible for any who, like ourselves, earnestly desire the diffusion of "the Gospel of the grace of God" over the whole world, to contemplate without profound sorrow. There is no difference of opinion, or of feeling, between Mr. John and ourselves as to the character of the threatened evil. The difference—if any real difference there be—is only as to the means proposed to be taken to avert it. Our correspondent writes at the close of his letter:—"France is crushed and unable to interfere, and the Chinese know that the British Government care nothing about missions, and that the development of commerce is the *sole* effect of English treaties. Hence, the reason why these demands have been made. I trust the British Government will take a correct and enlightened view of the whole subject. The lives of thousands of eminent men and women who have embraced Christianity through the teaching of the missionaries are in danger. If these demands are complied with Christian teaching will be suppressed throughout the empire, and a terrible persecution will break forth. Besides, the Chinese will be emboldened to persevere in their mad scheme, and another war will become inevitable, for their aim, *most assuredly*, is to break up all existing relations."

Now we are anxious that we should not misunderstand the object at which our esteemed correspondent is aiming. Does he wish the British Government to insist upon upholding Protestant missions in foreign lands by forcible intervention? The reply probably will be that the Government of the United Kingdom is asked only to uphold treaty stipulations, which are as deserving of being maintained in favour of religion as in favour of trade. Still, this is removing the error only one step backward. What we desire Mr. John to explain is the means which our Government ought, in his judgment, to resort to, with a view of warding off the catastrophe which he sees approaching? Are they moral and spiritual only? or moral backed by a menace of physical force? or the actual application of the latter, should the menace fail of effect? We wait for a definite reply before proceeding to criticise and condemn what, after all, we may have misapprehended. Nevertheless, we deem it not altogether unnecessary to reiterate our unalterable conviction that the resting Christian institutions in foreign lands upon international covenants forced upon nations by musketry and artillery, is as profound a mistake, religiously considered, as it is politically—and it matters not whether the Christian Church has to do with China or Spain, with Madagascar or with Rome, her attitude in behalf of spiritual truth ought ever to be one and the same—ready to face persecution, if need be, but never consenting to force her way among those hostile to her by any power other than her own purity, gentleness, and self-sacrifice.

## THE BISHOP OF PETERBOROUGH'S LAST.

While a Church Establishment exists it is really impossible to avert the discussion of the great question at issue, however it may be raised. For instance, some new schools were recently opened at Brackley by the Bishop of Peterborough. The Bishop said:—

The most recent discovery of advanced people was that they could do a great deal better without Church or Queen, and that they would be a great deal better off if they had a President, perhaps voting about his election every year. (Laughter.) He did not think they would. Another thing they were told was that they would do better without religion in the schools, that priest, parson, bigot, and sectarian had better be kept out of the schools, and that the worst thing to be learnt in their schools was the Church Catechism. He was inclined to think there was much worse reading than the Church Catechism—(applause)—and that their children might learn worse things than their duty to God and their duty to their neighbour. (Laughter and applause.) He believed they were old-fashioned enough to be contented with having the Queen and the Church. They would perhaps like to know what would become of their Church in time to come. Those who were going to get rid of the Church were going to make a present to the people of Brackley of their own parish church. (Laughter.) He hoped they would appreciate the present. (Renewed laughter.) But then they would get it with conditions—one condition being that they never said a prayer in it again. That was to be the condition on which the parish church of Brackley was to be handed back to the parishioners. For instance, under such a proposal, after the removal of the present incumbent,—he hoped it would be a distant one—(applause)—there would be, in the name of religious equality, an endeavour to put their parish church to any other use than that of a house of prayer. There might be a lecture on a concert, anything agreeable or pleasant that was not really immoral, but they must not pray in it. He did not think Brackley would be much the better for that. He did not think shutting up the parish church would promote the happiness, the religion, or the morals of Brackley. With reference to these schools, it would become the law that the children might learn anything but the fear of God and love to Him, and that the being given religious motives for their duty should be the last thing to be taught in that place. He did not think England would be the happier, the better, or the more prosperous country if such things were to come to pass. If they took his advice, they would be satisfied with things as they were, be content with their Queen and their Church, and also content not to get rid of religion from their schools.

We quote all this just as we find it in a local journal, or otherwise, perhaps, our readers. or any other readers, could not have imagined that a cultured man could say such things. However, the Bishop of Peterborough did say all that we have quoted, and as men used to do a century ago, identified the Queen with the Church, and the Queen and Church with the Nation, and everything else.

# THE LIBERATION SOCIETY.

## MR. MIALL, M.P., AT GREAT HORTON.

On Friday night a meeting was held in the Music Hall, Great Horton, for the purpose of inaugurating the Great Horton Branch of the Liberation Society. Alderman West occupied the chair. Amongst those present were Mr. E. Miall, M.P., Mr. A. Illingworth, M.P., Mr. R. Kell, Mr. E. Thomas, Mr. John Hill, Alderman Cole, and the Rev. J. B. Robertson. The platform and hall were crowded to overflowing. The meeting is reported at some length in the local *Observer*. The CHAIRMAN having opened the meeting with a brief address, Mr. GEO. BINNS moved:—

That, believing the union of Church and State to be injurious to both, this meeting regards with the utmost satisfaction the interest which has been excited, by the discussion in the House of Commons of the subject of disestablishment, and would very emphatically express its sense of the value of the service rendered to the cause of religious equality by the courage, ability, and judgment, with which Edward Miall, Esq., M.P., placed the question before Parliament and the nation.

He said that Mr. Miall having laid the foundation-stone of the religious-equality question, it was for the Liberationists to raise the superstructure of public opinion, which should be so loud, strong, and determined, that the House of Commons should at no distant period carry the disestablishment of all Churches in Britain that were united to the State. (Applause.) The J. B. ROBERTSON seconded, and Mr. JOHN COOKE supported, the resolution, which was then carried unanimously, and amid loud cheering.

Mr. MIALL, M.P., who was received with vociferous cheering, then rose to reply. After some preliminary remarks, he said: I feel indisposed to dwell upon anything which may be personal, and would rather go on to the discussion of truths common to us all. But one thing I may say, that when you speak of the courage with which the motion I brought forward in the House of Commons was presented to that House, I must disclaim that it is natural to me. I believe that it was an inspiration—(Hear, hear)—an inspiration that was breathed into me by the general fervid, prayerful spirit of my own friends everywhere, and that sustained as I knew I was everywhere by their earnest desire, and by the uplifting of their hearts to heaven, that I might be successful, I felt that there was solid ground on which I could stand—(Hear, hear)—and if I might so express myself I would do it very much in the same way as our old and venerable friend Mr. George Hadfield, member for Sheffield, spoke to me in the House of Commons a few minutes before I rose, when he said, "Miall, fear God, and you need not fear any man." (Cheers.) Well, we have begun a great work. (Hear, hear.) We have laid the foundation for a mighty change for good or for evil—we believe it of course for good. (Hear, hear.) We have taken the first step, and taken it deliberately, and we are bound, I think, by that first step to follow out our movement until we have succeeded in accomplishing the desires of our hearts. (Cheers.) I rejoice that Great Horton comes forward amongst the foremost and says, "We want to help you. We will organise for the purpose of helping you. If there is instruction to be given to us in this principle, give it; we are ready to receive it. If there is stimulus to be ministered by presenting to us truths that are likely to act upon our consciences, present those truths, we wish rather to be stimulated by them. We join ourselves together with you in the society with which you have associated and acted, simply that we may make ourselves more thoroughly useful and impressive in regard to this great movement you have undertaken." That I understand to be the general object of the meeting this evening. Not to flatter any one man, not even to pay him compliments which you think may be deserved, but rather to forward truths which you believe to be identified with the true progress of the country, and with the promotion of those religious ends which are with you, I hope—as they are with me—all important. Perhaps you will bear with me if I go a little into the A B C of this question. (Cheers.) I speak not so much to you as through you to this borough. (Cheers.) I don't think, in the first place, that we are fairly and thoroughly understood. There are some, no doubt, who do not want to understand us, who have not the capability of understanding us. (Hear, hear.) We can give them arguments, but we cannot give them brains. ("Hear, hear," and laughter.) There are some who would be excessively disappointed if they did understand us, because they believe that our objects are mischievous and unfriendly to themselves; whereas our objects are entirely in harmony with not only their best interests, but the best interests of the Church which they profess to love so truly. (Hear, hear.) I should like to be able to address myself to them as I am addressing myself to you. And I would say two or three words both of advice and of instruction, and if I could of persuasion, which through you might operate upon their minds, and, as water-dripping upon a stone, may wear away some of their inveterate prejudices. (Hear, hear.) In the first place I would say to them, "Put yourselves into the right state of mind to receive truth, or truth will never reach you. If you are to stir up all your bile, and in that state of bilious excitement listen to whatever is addressed to you, an angel from heaven could not convert you. (Hear, hear.) Be a little calm; do not let your passions get the mastery over you; above all, do not put yourself in that unseemly spirit that were your necks upon the ground your prejudices might tread upon them, but stand up erect like men and if you have objections to anything that shall be addressed to you, answer those objections, not as if you were irritated as some wild animal of the forest may be irritated by what it cannot comprehend, but stand up and speak what you think, and speak it civilly if you can." (Applause.) Again, I would say to some of our friends, there are two modes of understanding a question: the one is intellectually and the other is by the heart. (Hear, hear.) I put it to any of the ladies present whether this is not true. (Laughter.) Arguments may be addressed to them that are perfectly unanswerable so far as reason is concerned, but when they have to make a very important, and, perhaps, a paramount decision, they do not want their reason to be convinced so much as their affections. (Laughter, and "Hear, hear.") They must see the truth presented to them through their sympathies—because it is love only that can win love—and although you may present a most irresistible argument in favour of such and such a conclusion, if such a conclusion itself be of a moral and spiritual character, it must be addressed to the moral and spiritual susceptibilities. I want our friends first to look at truth through that medium. They can wring my neck, and throw me out of the world if they like, but that would not alter the question. (Hear, hear.) They can placard me over the whole borough as they please, but that

will not convince even themselves. (Cheers and laughter.) If they would only put themselves into a state of sympathy and affection, and desire and aspire to be in harmony with truth, then I think truth would present itself to them in a very different light to what it does now. They may possibly say the same thing of us; and we desire to hear them, listen to them, and profit by them. But depend upon it, where there is antagonism of thought, and there is sought to be anything like harmony of thought, it will come down through the affections, or rather it will go up through the affections to the intellect. (Hear, hear.) There is one thing I would say. I would cast reflections upon no man. I simply wish to express myself according to the convictions which have been produced upon my own mind. I take both the daily papers of Bradford—I mean two of them. (Laughter.) I read the papers a great deal more, perhaps, than I should do, considering the great extent of reading of other kinds that I am obliged to undertake, and I see by my perusal of the reports of public meetings, festive gatherings, and other matter of that kind, and by the correspondence which sometimes goes into those papers, that many people of Bradford have not learnt yet to keep themselves civil in expressing themselves about other people. In the first place, I wish them to know that all such incivility, so far as it does anything, injures themselves. (Cheers and laughter.) So far as it is intended to produce any impression on my mind, it is as water poured on to a duck's back—("Hear, hear," and laughter)—and so far as it is hoped that it will produce an effect consonant with truth, it is the greatest foe that can be employed in any such contest. (Cheers.) Soft words, after all, cost very little, and they very often turn away the wrath with which questions are conducted. Why should they seize me or any other man by the throat, with the intention, if possible, to stop my voice from coming out of my mouth? Nothing would be gained by it—either by themselves or by truth, if they were successful. If all were to compare differences, lay them side by side, and look upon them with a view to be convinced of that which is true—for truth there is undoubtedly on both sides—we may get something out of it; but if we are always to conduct the controversy in the spirit it has been conducted in by some parties in this borough, I am afraid the only thing that will come of it will be increased bitterness of feeling—if increased bitterness were possible—and there will be very little "sweetness or light" characterising the great movement in this borough. The hon. gentleman then went on to speak of the objects of the Liberation Society. They did not want to put down anybody or anything, except that which they considered to be unwise, mischievous, and unjust,—the connection between the Church and the State. They did not want to injure the Church or Churchmen; they did not want to undermine their faith in the creeds; they did not want in any way to alter their liturgy or interfere with their religious movements internally or amongst themselves; they did not want to pull them down from the position which they held; for if they liked bishops, and chose to pay for them, they (the Liberationists) had not the slightest objection. (Hear, hear.) What they wanted was this—to prevent those who were a particular denomination in this country from using national wealth, influence, and authority for the promotion of their particular ends. Whilst they did so, and other people who had just the same right did not, there was injustice done; for that which was common to all was made use of by those who were comparatively small as compared with all other sects, who were a large majority. That was what they wanted to put down. They wanted to prevent the one particular denomination—the Church—from taking that which belonged to all the people for the purpose of promoting its own well-being; and a mistaken view it was on the part of that denomination, because so far from being served by thus using the property and influence of the State, he meant religiously—it was injured and weakened by it. He was just reminded of something he saw on the back of a book—some tract which had been diffused amongst those who did not think with them. The statement was to this effect: "The Church of England receives no aid whatever from the State, either for churches, parsonages, or the support of ministers." He could not say who got up that tract (voices: "Webb, Vicar of Great Horton.") Well, it was called "The Great Horton Church Tract," and if the Vicar of Great Horton was really responsible for the sentence he had just read, he hardly knew which most to admire—(laughter)—his courage in stating without the smallest qualification that which was not a fact, or the zeal that prompted him to do so for the Church and in the service of the Church. "The Church of England does not receive any aid whatever from the State!" If it could only be proved as a fact before that meeting that the Church of England had ceased to receive any aid from the State, the work of the Liberationists was done. (Cheers, and a voice, "Fire another shot.") Was it meant that it received no aid from law while the clergy had a legal status given them higher than the status of other ministers? Was it meant, for example, that it received no aid from the law, while bishops held seats in Parliament? Because if these were not advantages and aids to the Church, the Church had better give them up. (Hear, hear.) But he knew what was meant, viz., no sums were voted for the sustentation and maintenance of the clergy of the parish. That might be true, but almost the universal extent of the property out of which the clergy derived their tithes was property belonging to the State; and tithes themselves were but a modified tax upon property with a view to the sustentation of the Church of England, and the appropriation of so much of the produce of the soil for the support of the Church of England was the result of public law, and not the result of private arrangement, as many would try to convince them. What the law had set apart for ecclesiastical purposes it might set apart for any other purposes which it regarded as more important when Parliament became of opinion it was proper to do so. Now let him do the Church party justice. In this borough he did not know that there was more than one church that received parochial endowments. All the district churches truly had grown out of the beneficence of the Christian public, and they had as much right to them as Dissenters had to their chapels. Whatever endowments had been placed upon them had been placed upon them by persons who were desirous of promoting the religion of the Church of England as it now stood. They did not want to alter that, and the only effect that would be produced upon those churches by the separation of the Church and State, would be that they would be at liberty to make some changes which they were not now at liberty to make in consequence of being under the dominion of the law. He contended that when the Church was left to exist on her own resources, her members would feel more disposed to activity and beneficence. They desired to throw the Church upon her own resources. She had had the law on her side for three hundred years, but they (the Liberationists) did not want the law on their side. What they wanted was that the law should be equal to all men. He expressed his conviction that the movement which had been commenced would be ultimately successful, and he fully believed that the time would come that, if not the present generation of Churchmen, at all events their children, would say to their (the Liberationists') children, "We are thankful for the work that your forefathers did for ours, because it has left a fair stage and no favour for the truths we love." This was the general object they had in view. He advised them to organise themselves with that view, to advocate the principle in all its breadth, with no sectarian bitterness, but as a measure of justice to themselves, the Church party, and the people. Let them do it as lovingly as they could, and try to convince those around them. It was true that when any man had to perform a painful operation upon another he could hardly reconcile his neighbour to the operation. Let them not hack and tear the wound, but if they had to make a wound, let them treat it as Izaak Walton said that worms should be put upon the hook for fishing—with as much humanity and sympathy as possible. ("Hear, hear," and laughter.)

The motion was then carried.

Mr. E. THOMAS proposed the second resolution as follows:—

That in the opinion of this meeting, the support afforded to Mr. Miall's motion, the arguments employed against it, and the spirit and tone of the whole debate, afford a strong incentive to renewed exertion in order to produce such a general conviction of the righteousness and expediency of disestablishment as will secure its realisation, and they hail with satisfaction the formation in Great Horton of a branch of the Liberation Society.

In the course of his remarks he said it was necessary for them to exert themselves in regard to the question until justice was done to the country. (Hear, hear.) He congratulated the meeting on its object, namely, of forming a branch of the Liberation Society in Great Horton. The question now before them was to be the political as well as the religious question of the future. He advised all who sympathised with the remarks that had been made, and with the resolution, to enrol themselves at once as members of the society. He quite agreed with the resolution that renewed exertion was necessary to accomplish the desired object. It had been said that the Church was doing a great deal of good in agricultural districts. He did not deny that, but he was prepared to say that in some parts of the agricultural districts it was doing a great deal of harm. There had even been a considerable effort to wean over the Wesleyans and the Primitive Methodists to the side of the Church Establishment.

Mr. R. KELL, in seconding the resolution, said that the question, when it came before the House of Commons, was one in which the members were free to do as they liked, and some of them might have a doubt as to the feeling of their constituents at home. He thought it was a highly encouraging fact that nearly 100 members recorded their votes or paired in favour of this measure. As Mr. Goldwin Smith had written to Mr. Miall, it was truly the beginning of the end. From the first steps taken in this direction, he was sanguine that the end was not very far before them. He felt exceedingly sanguine that the end was not far distant. (Applause,)

Mr. A. ILLINGWORTH, M.P., spoke in support of the resolution. He said that if they asked the gentlemen who objected to their raising this question about which they were met, they would be unable to point out any question receiving anything like the attention in the public mind, or occupying the public interest that it did. In the first place, as a money question, what did it involve, even leaving out the objection that it was not national property, though they asserted it was, and Parliament had determined that it was? He contended that there was no difference between the disestablishment sought for and that of the Irish Church. As a money question, it had been variously estimated that the expense was somewhere between six and seven millions per annum. If that were diverted from its present use and appropriated for national purposes—for those purposes in which the whole nation and every individual in it would get a share—it would relieve taxation to the extent of six or ten millions per annum, or whatever sum might be realised it would divert into the national exchequer. Even as a money question this was one of the most gigantic which could be put before them. (Hear, hear.) The union of Church and State was a matter which, in its political and social aspect, was of primary consequence to the people of this country. They could discuss no other question but what was impaired and impeded in its solution by the existence of the union of Church and State. For the disentangling of their political action, therefore, it was very desirable—in fact, it was almost essential—that they should proceed to this question of the separation of Church and State. But there was also a social consideration about it. Favouritism could never be exercised without its being done at the expense of justice and fairness. He could say that they had never found a Churchman yet, however liberal his tendencies and disposition, who could eradicate the feeling:—"The State does think me better, and therefore I must be." It was essential, upon social grounds, for their peace and concord that they should mix together, and that there might be no jealousy on the one side and no envy on the other. (Cheers.) He concluded by saying that Bradford stood at the present time triumphantly well represented in the House of Commons. To have one man in the Cabinet, who had raised himself to that high position, as the representative of the borough and as a townsman, and to have another who could bring before the House of Commons and initiate a discussion such as that which took place and which compelled the first men there to rise and grapple with his arguments, did honour to the constituency, and they ought to be proud of having them. (Loud and prolonged cheering.)

The resolution was then put to the meeting and carried unanimously.

The CHAIRMAN intimated that on the previous evening the names of members of the Great Horton branch of the society had been enrolled, and already upwards of 150 had been entered. (Cheers.)

On the motion of Mr. WILLIAM WHITEHEAD, seconded by Mr. WILLIAM CRAVEN, the thanks of the meeting were voted to the chairman, and the proceedings terminated.

## THE RECENT DISESTABLISHMENT DEBATE.

A meeting of the friends of the Liberation Society was held at Louth on the 30th ult. for the purpose of receiving a report of the local delegates to the Liberation Society's conference, and of also reviewing the debate on Mr. Miall's motion. After Mr. W. NEWMAN, the Chairman, had given a sketch of the conference proceedings, Mr. CARVELL WILLIAMS, who was present, delivered an address on the recent disestablishment debate. In the course of it he spoke as follows:

"The progress of our cause will, I think, be best seen by contrasting what took place on Mr. Miall's motion in favour of the disestablishment of the Church in Ireland, in May, 1856, with the proceedings on the much graver resolution proposed by the same hon. member in May, 1871. On the first occasion an attempt was made to shirk the discussion of the question by an adjournment of the House, and though it was defeated, the debate which took place was comparatively languid, and at the time seemed to be uninfluential. At the close of Mr. Miall's speech there was an ominous pause, and but few members of eminence took part in the discussion which eventually followed. No member of the Government rose to take part in it until they were reproached by the Opposition for their silence, and when Lord Palmerston rose—though he delivered one of his airy speeches—he expressed regret that the discussion should have taken place, and thoroughly opposed the motion, asserting that an Establishment was a proper organisation of a civilised country, and that he never would agree to substitute voluntaryism for an Establishment. So little importance was attached to the division by the opponents of the motion that only 163 members thought it necessary to record their votes against it, and the votes on both sides did not exceed 256. We have, however, moved on in the fifteen years which have since passed, and accordingly on the 9th of May last all these conditions were completely changed. The eagerness of the public to obtain admission to the House was such as is rarely shown in the case of a debate originated by a private member, and I know that the speaker, as well as the members generally has, never been so troubled with applications which could not be acceded to. The attendance of members was also large, and the fact that the leaders on both sides were present indicated the importance attached to the discussion. Mr. Miall spoke at greater length than in 1856, and, in some respects, his speech was one requiring far more sustained attention than that delivered on the Irish Church question. It was, however, heard throughout with the most marked interest; and, in fact, except during the dinner hour, the interest excited never flagged from the beginning to the end. On this occasion the Government needed no reproaches

from their opponents to induce them to speak; for, so soon as the motion had been moved and seconded, the Home Secretary and Sir Roundell Palmer rose together to reply, and their speeches, with those of Mr. Disraeli and Mr. Gladstone, lifted the debate up to a level which greatly increased both its interest and its importance. (Hear.) And the division proved to be as important as the debate; for, it being felt to be necessary that the motion should be decisively rejected, as many as 374 members voted against it, and 463 members, in all, voted in the division. Apart from the character of the debate, the mere fact that it took place is highly significant; especially considering that a large majority of the House were opposed to the views of the mover; that the House of Commons dislikes discussions on what are called abstract propositions, and that at the time its attention was pre-engaged by other topics. But the triumph must be considered as still greater if regard be had to the character of Mr. Miall's speech, and, indeed, of the whole discussion. (Hear, hear.) I need not be the eulogist of Mr. Miall, for the merits of his speech have been recognised in the handsomest terms by more illustrious, as well as more impartial, critics. (Cheers.) Nor shall I pay him the doubtful compliment of expressing surprise—as some persons on both sides have done—at the unsectarian, the broad, and the statesmanlike character of the speech with which he submitted his motion. (Cheers.) Those of us who knew him best never expected that he would display any other qualities—(loud cheers); but it is something to have made such an impression on the minds of those who had probably misunderstood or were prejudiced against him. (Hear.) And, apart from that, comparatively trifling causes might have prevented Mr. Miall carrying out his intentions fully and successfully; but it is not too much to say that our principles have never been so plainly and so forcibly placed before Parliament since Parliament came into existence. (Loud cheers.) I shall not attempt to review the debate; but there were one or two points about it which are worthy of special mention. One was the calmness and the good feeling by which it was characterised. That of itself is a circumstance which cannot be over-valued, and which will exert considerable influence on the future of this controversy. (Hear, hear.) I hope that the Established clergy, the speakers of the Church Institutions, and the adherents of the Establishment generally, will note the fact that no violent or comtemptuous epithets were hurled at Mr. Miall—(cheers)—that the Liberation Society was but slightly referred to, and that its members, instead of being denounced as robbers, spoliators, and revolutionists, were regarded as men who are entitled to advocate the opinions which they hold; while it was not so much contended that those opinions were unsound, as that the country was not yet prepared to adopt them as the basis of legislation. (Cheers.) A second noticeable characteristic of the debate was to be found in the character of the arguments by which the motion was met by its opponents. (Hear, hear.) What were they? That separation of Church and State was impossible—or that it was unconstitutional—or that the existence of a national conscience required the maintenance of an Establishment—or that disestablishment would involve national atheism—or that it would destroy the State, and bring equal ruin on the Church? On the contrary, all these old-fashioned and respectable arguments were tacitly abandoned, and, instead of them, the supporters of the Establishment were content with alleging that it is an institution which is doing a great deal of good, that to abolish it would be an act of questionable expediency, and that, at any rate, public opinion is not yet advanced enough for such a change. (Cheers.) I remember that after Mr. Miall had given notice of his motion, I stated, as one of the recommendations to be urged in its favour, that it would elicit the strongest arguments which the ablest men could, at the present time, employ in support of the Establishment. Well, having heard them, I am much relieved; but I confess I am astonished also—(cheers)—and I am most astonished at the weakness of the case as handled by the leaders. (Hear, hear.) Certainly we cannot in this case, as in some others, complain of the tone and attitude assumed by the Government. Mr. Bruce, in particular, reminded me of an incident which occurred at a meeting many years ago, at which I attended, in company with the late John Burnet. Two gentlemen had made very weak speeches in moving an amendment in opposition to our views, and when Mr. Burnet rose to reply, he said, "I do assure you, ladies and gentlemen, that we did not pay these two gentlemen to come and talk as they have done." (Laughter.) And so, in like manner, I assure you that the Home Secretary did not receive his instructions from the office of the Liberation Society, much as his speech was calculated to encourage its friends. (Cheers and laughter.) Nor do I think that we need complain of the more decided tone of the speech of the Prime Minister. I recollect the speech which he made on a motion of Mr. Dillwyn's on the Irish Church years ago; and that I comforted Mr. Dillwyn, on his failure to obtain a division, by telling him that Mr. Gladstone's speech was worth more than a division; for it showed that he was only biding his time, and would presently be found on the side of disestablishment. (Cheers.) Well, if I did not receive quite the same impression from his speech of the 9th inst., I felt equally convinced that he sees that disestablishment is coming in the case of the English Church as clearly as he saw it in the case of the Church in Ireland. (Cheers.) I do not wonder that he should shrink from the task, for they must needs be herculean shoulders which can bear the burden involved in the disestablishment, not of one only, but of three Established Churches. (Hear, hear.) When Mr. Gladstone was preparing for the work in Ireland, he told a friend of mine—in the words of Abraham Lincoln—that it was "a big job"; but, big as it was, he undertook it, and we all know how he accomplished the work. (Loud cheers.) But the disestablishment of the Church of England is a far bigger job—(Hear, hear)—and, I repeat, it is not surprising that Mr. Gladstone should shrink from it. But, notwithstanding his genius, his courage, and his conscientiousness—(cheers)—that right honourable gentleman will not always be the pivot on which the political world will turn; and, depend upon it, when public opinion in favour of disestablishment is strong and unmistakeable, the man, or men, will be forthcoming to lead the movement to a triumphant issue. (Loud cheers.) This merit, at least, can always be claimed for Mr. Gladstone—that he has shown to, perhaps, the statesmen of another era how the work is to be effected—(cheers)—though I hope that, when the process is repeated, we shall improve upon even that great measure—the Irish Church Act. (Cheers and laughter.) I will not enlarge on the division, but will note only two or three facts in connection with it. Some of you may, perhaps, think ninety-one votes in favour of the motion but a small number; but it was but two votes fewer than Mr. Miall obtained in 1856, although the Irish Church question had been repeatedly discussed in Parliament, and had materially influenced the course of political affairs. The minority was a solid one, and one which is likely to hold together and to grow year by year. (Hear, hear.) Soon after Mr. Miall gave his notice last year word was brought me that some conspicuous Nonconformist members had expressed their determination not to vote with him, and it was suggested that such conduct ought to be publicly reprobated. I, however, emphatically deprecated such a course; believing that reflection, and the course of events, would lead not a few doubting members to take their proper places in the division, and the result has justified that anticipation. (Cheers.) If a hostile majority of 285 votes seems to be so large as to be almost crushing, remember that it is very largely composed of Tory votes, and also that about 140 Liberal members—for reasons known to themselves, but which we are at liberty to guess at—refrained from voting. (Hear.) That is our army of reserve, on which we shall draw more and more largely every year. (Loud cheers.) Some of the absentees have already expressed their intention to vote with Mr. Miall next time—(cheers and laughter);—and as the next general election draws near there will be increased sensitiveness to the pressure of that opinion which we hope by our future efforts to create. (Cheers.) Mr. Williams then proceeded to point out the duty which the debate and division imposed on the Society's supporters, and also to combat the notion, insisted upon by Sir Roundell Palmer, that the existence of the Establishment involved no injustice.

Resolutions expressing satisfaction at the Conference proceedings, and at the speech of Mr. Miall, and of the debate to which it led, were then spoken to by the Rev. W. Herbert, the Rev. W. Chapman, the Rev. E. W. Cantrill, and Mr. Charles Smith; and Mr. Carvell Williams was warmly thanked for his attendance and address.

### WOOLWICH.

A conference of the subscribers and friends of the Liberation Society was held at Woolwich on Monday last (5th inst). The Rev. H. Hercus presided. There were several Nonconformist ministers present, and also many of the most active supporters of the Liberal interest in the town. Mr. JOHN TEMPLETON, F.R.G.S., delivered an excellent address on "Our future course of action as indicated by the Debate in the House of Commons." The following resolution was moved by the Rev. J. M. CAMP, seconded by Mr. GEORGE WHITE, supported by several other gentlemen, and carried unanimously—"That this meeting regards with much satisfaction the recent debate in the House of Commons on Mr. Miall's motion for the disestablishment of State-Churches, and believes that the time is fast approaching when the people will demand that the Government shall legislate to secure perfect religious equality to all Her Majesty's subjects." Another resolution was also carried unanimously. It was moved by Mr. E. DAVIS and seconded by the Rev. J. TEALL—"That this meeting pledges itself to give earnest support to the Society in its endeavours to liberate religion from the control and patronage of the State, and is of opinion that at any future election any professedly Liberal candidate who will not distinctly pledge himself to advocate the disestablishment of State-Churches should not receive the support of any who are anxious to support the principle of religious equality."

## PROFESSOR JOWETT ON UNIVERSITY TESTS.

The evidence of Professor Jowett, the new Master of Balliol College, Oxford, is printed at the end of the first report of the Select Committee of the House of Lords on University Tests. He is "in favour of the entire abolition of tests, even for clergymen," and he does not consider that if all tests were removed the religious differences of the University would be increased. Even the most comprehensive tests, in his opinion, admit of ambiguity, and a negative test has bad effects of its own; and the proposal of Sir Roundell Palmer, to exact from teachers a pledge not to use their influence against the Church of England, would not work satisfactorily. He admits that German philosophy and German literature have largely increased the candidates for classical honours; but he does not consider that Oxford is more inclined to infidelity than the rest of our age and country. He strongly objects to clerical fellowships, as tending to narrow the circle of choice, and so to introduce inferior men into a college where intellectual merit should prevail above other considerations. Even the divinity professors being released from tests, he "thinks it quite possible to have separate teachers of divinity for Church of England students, for Dissenting students, and, 'perhaps,' for Roman Catholic students." He considers "public opinion" a better safeguard than all religious tests, even for such a purpose as keeping up the present religious services within the College chapels. He would have a "religious" education in spite of the toleration of a variety of creeds and of teachings, and he does not think that such an education would prove impracticable; and he does not consider denominational colleges "desirable," though he "would not prohibit them"; but he would follow the precedent of the University Commissioners in respecting a founder's wishes strictly for fifty years after his decease. He would have the Divinity lecturers or professors dependent partly, but not wholly, on their pupils or audiences. He considers that a step in the right direction has been taken at Balliol and other colleges in making attendance at the chapel service quite optional on week-days, almost so on Sundays; and also in making the range of reading for the final classical schools more wide and diversified than it was in the days when he was an undergratuate. Mr. J. S. Mill's, Mr. Lecky's, Mr. Herbert Spencer's works, as well as Locke, Hume, Sir William Hamilton, and Kant, are now freely but not slavishly read; and the result is that the young men's studies range over a wider field—not that they are more shaken in their belief or beliefs. In case of non-resident fellowships he would have them limited to six or seven years; and he considers that, whatever may have been the case in other days, when the Church of England was the Church of the whole nation, it is unjust now, when it is the Church of only one-half, that it should have all the teaching and all the endowments. In conclusion, if Nonconformists are to benefit by Oxford, he would have them educated along with the other students in the existing colleges, so as to "enter into the spirit of the place," and not in separate denominational institutions, which would not tend to breadth of views or liberality of opinions.

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THE BENNETT CASE.—The case of "Shepherd *v.* Bennett," before the Judicial Committee, stands No. 41 in the list, and, unless specially appointed, will probably not be heard in the ensuing sittings.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH met on Monday night in Dublin. The retiring Moderator, Professor Smyth, delivered an address, and the Rev. L. E. Berkeley, of Lurgan, was elected Moderator for the ensuing year. In his address he referred to the education question, and said he hoped no change would be made which would introduce any but unsectarian education into Ireland.

ARCHDEACON DENISON'S first public use of restored health has been to fire off a double-barrelled blunderbuss in the shape of two Gravamina to be presented to the Lower House of Convocation of Canterbury, the first relating to the Judgment of the Privy Council in the Purchas case, which he strongly denounces; the second relating to the Westminster scandal in regard to the admission of Socinian Revisionists to the Holy Communion. The Archdeacon thinks that what passed in Convocation in February, 1871, has only served to increase and aggravate the scandal.—*Record.*

THE ARCHBISHOP OF CANTERBURY AND DR. DOLLINGER.—The Archbishop of Canterbury had an interview, on his way back to England, with the Munich theologian. In the words of the *Neueste Nachrichten*, "he wished to make personal acquaintance of the man who first had the courage to tell the German Bishops of their weakness, and also to give him information respecting the numerous 'converts' who have returned to the Church of England since the dogma of infallibility was decreed." It has been proposed at Oxford in a Convocation, that the degree of D.C.L. be granted by diploma to Dr. Joseph John Ignatius von Döllinger, of the University of Munich.

CHURCH ESTABLISHMENTS.—A correspondent sends us the following extract from an article which appeared in the *Saturday Review*, April 12, 1862:—"Unfortunately this class of questions [Church Establishments] is becoming more prominent every day. It will soon have no rivals left. The only permanent questions at issue are those which affect, more or less directly, the position of the Established Church. Here, and here alone, are the real materials for a struggle. On this one point Parliamentary divisions do not represent the ambitious efforts of individual men, but the deep and earnest feeling of two opposing hosts out-of-doors. And upon this point, accordingly, the political divisions of the future threaten principally to turn."

THE REV. FREDERICK AUBERT GACE, vicar of Barling, in Essex, and author of the catechism which has recently attracted so much attention, was summoned the other day before the magistrates

at the Rochford Petty Sessions, and charged with starving several of his pigs and cows. The defendant pleaded that he was more of a scholar than a farmer, and could not be held responsible for his bailiff's negligence. The bench, however, decided otherwise, and fined him a round sum for each animal starved. The country folk say he was only trying to make his pigs observe the season of Lent in the proper manner, and according to the instructions given in his catechism; but this is conjecture. Barling is an agricultural village five miles from Southend; Mr. Gace's congregation numbers from three to twenty, and the service is quite destitute of ritual.

WELSH M.P.'S AND RELIGIOUS EQUALITY.—At the annual meeting of the Congregationalists of this county, held last week at Llandrillo, near Corwen, and at which some sixty of the leading members of the denomination in that district were present, great satisfaction was expressed at the vote of Mr. T. Holland, the member for Merionethshire, in favour of Mr. Miall's motion, and the hope expressed that the Liberals of the county would ever succeed in returning members who would vote on the same side. The following resolution was passed at the Conference of the Congregational Association of Cardiganshire, held at Glynarthen, May 24:—"That this conference begs to express its full and implicit confidence in E. M. Richards, Esq., M.P., as the representative of this county in Parliament, and wishes to tender him its most hearty thanks for the support he has given by his late votes both to the principle of religious equality and Liberal legislation in general. And would also request the hon. member to press the Government to proceed with the Ballot Bill with the least possible delay."

THE RELIGION OF MINORS.—Another case involving the religion of minors has just been decided by the Irish Lord Chancellor. An application had been made by the guardians of five minors that they should be brought up in the Roman Catholic religion. The minors were the children of a Roman Catholic father and a Protestant mother. The father is dead. Edward, the eldest son, was born on the 26th of February, 1856; Frank Henry, born 26th of November, 1858; William, born 26th of July, 1860; Patrick Edgar, born 22nd of March, 1862; and Charles James, born 21st of July, 1864. All had been baptized Roman Catholics; but their father, during a portion of his life, seems to have allowed them to be instructed in the Protestant religion. In his will he simply directed the children to be brought up "piously and religiously"; and the Lord Chancellor held that he meant them to be Roman Catholics. But, his lordship added, the court, although it usually ordered that children should be brought up in the religion of their father, recognised the principle that circumstances might arise which would render such a course injurious to the religious interests of the children. He had seen the children, and he found that the two younger had formed no definite religious opinions, and, therefore, in their case, the father's opinions must prevail. The other three had, unquestionably, formed Protestant opinions. Their mother, having been left to act as she pleased, had exercised control over them from their birth, and they had formed opinions adverse to Roman Catholicism. When the religious principles of the children were settled, the court could not allow them to be shaken to their foundation by interfering with them or endeavouring to force another religion upon them. As to the apparent hardship of separating the children, all he could say was that he had no discretion, the law being imperative.

THE BISHOP OF LONDON AND CHURCH VESTMENTS.—The Bishop of London, at his ordination on Sunday last, followed out the late judgment of the Judicial Committee of Privy Council in the case of "Hibbert *v.* Purchas," and wore a cope. The best idea of its appearance that can be given to those who have not seen such a vestment is a lady's waterproof cloak. It is made of purple silk, lined with black silk, and destitute of trimmings. The cope was substituted for the chimere. Remarks were made that the new dress was less dignified than the old episcopal habit. One merit attaching to the cope is this: a bishop is only obliged to wear it when officiating in his cathedral; cathedrals are generally cold and draughty even in summer, and a warm garment can be fully appreciated by the wearer.

THE PRESBYTERIAN CHURCH (IRELAND) ACT is at first sight a harmless piece of legislation. Its friends have, perhaps wisely, said little about its merits, and its possible enemies have let it pass unnoticed.

> Far from the madding crowd's ignoble strife,
> . . . . . .
> It kept the noiseless tenor of its way,

through the House of Lords first, and the House of Commons afterwards. Now, by the fourteenth clause of this Act, it is permitted to every Presbyterian congregation in Ireland to hold landed property to the extent of thirty acres. But by the Irish Church Act the lately disestablished Church is barred from holding land to a greater extent than ten acres per parish—of no matter how many congregations—even where it is sought to redeem alienated glebe lands. The fifteenth and sixteenth clauses of the new Act give still further facilities for the acquisition of property by Presbyterian congregations. Here, then, is a chance for the disestablished Church to raise that cry for religious equality which has hitherto been the property of their enemies.—*Echo.*

DR. PUSEY ON THE REAL PRESENCE.—The recent sermon on the Eucharist, delivered at Oxford by Dr. Pusey, has created a great deal of attention at the University. It has been published in the *Undergraduates' Journal*, and sets forth the doctrine of the real presence in the most unmistakeable language. The times are changed since the Professor of Hebrew was suspended for preaching similar doctrines in the University pulpit.

THE MANCHESTER NONCONFORMISTS AND THE PUBLIC SCHOOLS.—The following petition has been presented to Parliament:—

To the Honourable the Commons of Great Britain and Ireland in Parliament Assembled.

The humble petition of the Nonconformist Association of Manchester and Salford showeth:

That your petitioners are members of an association consisting of representatives from the chief Nonconformist churches of Manchester, Salford, and the neighbourhood, formed for the purpose of promoting religious equality.

That the attention of your petitioners has been directed to the statutes proposed by the Public Schools Commissioners for the constitution of new governing bodies for various great public schools.

That your petitioners have seen with sincere gratification that in the case of the Rugby, Charterhouse, and Shrewsbury Schools, the qualification for membership in the governing body is free from any theological or sectarian restriction.

That in the case, however, of the Harrow and Winchester Schools, your petitioners observe with regret that it is required that the members of the governing body should be members of the Church of England.

That your petitioners have been informed that in regard to the school at Harrow such a qualification has hitherto never been demanded.

That your petitioners consider such a restrictive clause as opposed to the tendency of modern legislation and inconsistent with the liberal policy which your honourable House has sanctioned with regard to the Universities of Oxford and Cambridge.

That your petitioners further believe that such a restriction is not in accordance with those principles of religious equality which your petitioners are anxious to see fully carried out.

That your petitioners therefore earnestly pray your honourable House to withhold your sanction from the restrictive clauses in question.

And your petitioners will ever pray.

# Religious and Denominational News.

## COLLEGE FOR THE DAUGHTERS OF CONGREGATIONAL MINISTERS.

A meeting of subscribers and donors to this institution was held on the afternoon of Tuesday, May the 30th, at the London Missionary Society's Board Room, Blomfield-street.

The Rev. J. C. HARRISON presided, and called on the Rev. J. Beazley, of Blackheath, to offer prayer. The CHAIRMAN then in a few sentences, introduced the business of the meeting, referring particularly to the fact that the want of such an institution had been long felt; and that the scheme, suggested in some quarters, of providing a central fund to supplement the payments for pupils at various schools, had not received the smallest countenance in the way of subscriptions. He then called upon the Rev. WM. GUEST to read a report from the provisional committee, which is as follows:—

In the summer of 1870 the project was pondered of founding a superior school for Congregational ministers' daughters, to which they could be admitted on terms within the ability of pastors with limited incomes, and which, under the management of a board of ministers and laymen, would secure public confidence. The institution intended was one where the curriculum would be very much the opposite of that of a merely fashionable boarding-school; where the pupils would be prepared to pass the University examinations for women, should they be thus disposed; where they would be fitted to take high positions as teachers; where a truly religious culture would be the chief care; where provision would be made for domestic training; and where girls could be admitted for 15*l.* a year, and allowance made for such girls as came from a distance of over one hundred miles. Towards this object Mr. and Mrs. Nisbett, of Gravesend, promised 100*l.* The Rev. Josiah Viney, the hon. secretary of Lewisham School, and Samuel Morley, Esq., M.P., were consulted. Each of these gentlemen gave warm encouragement. The former furnished evidence that there had been a long-felt necessity for such an institution. Visits were then paid, or letters written, to Messrs. W. Joynson, Joshua Wilson, Thomas Spalding, T. Rowley Hill, Charles Jupe, and W. H. Conyers. With remarkable promptitude and liberality they all promised pecuniary help. In November, 1870, a circular was written, explaining the proposed arrangements for the conduct of the school, and addressed to the ministers and deacons of the churches. Replies of touching gratitude for the project came from more than two hundred pastors and pastors' wives. Three honoured brethren claim special mention for their cordial approval and kind words at this stage of the movement—the Rev. Samuel Martin, the Rev. J. C. Harrison, the chairman of the Union for the year, and the Rev. R. W. Dale. Two ladies also deserve particular notice for their interest in the scheme—Miss Salt, of Lightcliffe, and Mrs. Edward Crossley, of Halifax. For the next three months the labour of obtaining a hearing for the project amid multitudinous benevolent claims, and during the excitements and demands of the Franco-Prussian war, involved anxiety and difficulty. But prayer was made, and there was not a week, sometimes not a day in a week, when there were not tokens vouchsafed that over the movement there was the watchful care of Him who is "the God of the families of Israel." It must also be recorded that objections which were started were afterwards laid aside with singular candour, and that ministers with the lowest incomes expressed their approval of a school which would not be entirely a charity.

At the beginning of February, 1871, the monetary promises reached the sum of 3,500*l.*, and gentlemen of the highest position had consented to act as trustees. At this point, therefore, a few well-wishers were invited to become a provisional committee. On the 13th of February the following gentlemen met at the Congregational Rooms, South-street:—The Revs. J. C. Harrison, Jos. Beazley, G. L. Herman, James Fleming, J. Pillans, Wm. Guest, and Messrs. Hatten, J.P., and A. Marshall. By their advice the committee was enlarged, and it became a cause of great satisfaction that Thos. Scrutton, Esq., acceded to the request to become treasurer, and that ministers who might fairly be held to represent important English counties consented to act for consulting purposes on the provisional board of management. On the 6th of March Mr. Morley invited the members of the committee to meet at his rooms in Wood-street, and expressed his conviction of the importance of at once looking out for suitable premises, or for a freehold site for building. This matter engaged the careful attention of the committee for the next two months. Messrs. Scrutton and Marshall were specially occupied in this business, and procured particulars of premises to be let or of land for sale in localities within twenty miles of London.

The following were the conditions laid down by the committee:—Easy and cheap access to London to secure the services of competent professors, and the co-operation of a metropolitan executive; a site, healthy, elevated, well drained, and not too costly; proximity to one or more well-established Congregational churches, where the pupils might worship; and a moderate price for provisions and other necessaries. These, among other localities, came under the notice of the committee:—Lewisham, Barnet, Enfield, Bromley, Chislehurst, Croydon, Ealing, Epping, Finchley, Chertsey, Gravesend. The price of land near to London was 1000*l.* and 1200*l.* per acre. Where it was low in price it was low in situation. The houses that were offered were either in obscure places or would require large expenditure for their enlargement. The only site that fulfilled all the desirable conditions was a field of three acres, above Milton, near Gravesend. Messrs. Scrutton, Marshall, and the Rev. J. Beazley, were instructed to view the ground. They reported that it was finely situated in point of elevation, aspect, soil, drainage, and healthiness. It stood on sand and chalk, overlooking Cobham and Swanscombe woods, and about two hundred feet above the river Thames, of which it commanded fine views, and over which there were borne tidal and saline breezes. Competing lines of railway, and the river steamers, made access to it cheap. It is due to the gentleman who has acted as honorary secretary, to say that, until it was decided to purchase this site, he declined to urge any consideration whatever in its favour. The labour and responsibility of watching the early growth of the school, if it were brought into his own neighbourhood, would be very heavy; and since the Chapel where he ministered would not accommodate the applicants for sittings, he would be compelled to put his people to considerable expense before accommodation for the pupils could be provided. On the other hand, it was urged by Mr. Morley and others that since he was willing to undertake the extra demands, it was of great importance that the school should be under his eye and care. The land could be purchased for 300*l.* an acre. At a meeting, on May 8th, of the general board of management, when there were present—Messrs. Joshua Wilson, Nisbett, Scrutton, Marshall, and Devitt, and the Revs. J. C. Harrison, Alex. Thomson, R. W. Dale, Jos. Beazley, R. T. Verrall, G. S. Barrett, H. H. Carlisle, R. Balgarnie, Jas. Fleming, J. Viney, J. Pillans, and the Hon. Sec., it was proposed by the Rev. Josiah Viney, and seconded by Joshua Wilson, Esq., "That, after hearing the statements of all that has been done to secure a suitable site, it be an instruction to the executive committee to erect the school on the land near Gravesend." It should be added that, to prevent the site in question passing into other hands, the purchase has been completed, and conveyed to the treasurer *pro tem.* Scarcely, however, had the conveyance been made when 1,000*l.* was offered for the land. The fact of its purchase, therefore, need not prejudice the decision of the subscribers.

The managers have also been occupied, with the gratuitous aid of Mr. Rooker, of Plymouth, one of the trustees, and with the professional, but very hearty service of Messrs. Nash, Field, and Layton, in preparing a trust-deed, a draft copy of which has been sent to all the subscribers for their approval. The paid or promised donations are 4,500*l.*, the promised annual subscriptions 255*l.*, of which about 200*l.* will probably be paid within a year, making a total for the building of 4,700*l.*, sums which will, of course, be far from adequate to the demand. The managers hereby convey their grateful acknowledgments to the assembly of the Congregational Union for voting a grant of 100*l.*, and also to ladies in different parts of the kingdom, who in order to save expense have agreed to act as corresponding members of the board. So eagerly has the proposal to establish a college been hailed by ministers that no less than seventy applications for the admission of pupils have been received. The executive have agreed to invite four architects to send in plans and estimates, but no notification is to be made to them till after the subscribers' meeting. The resolution affirms that the "building shall avoid all outlay inconsistent with stability and suitability, and that it shall accommodate in the first instance eighty pupils, but be capable of extension to admit of one hundred and fifty."

Such is the account of their proceedings furnished by the provisional managers to this meeting. If there has been any informality they trust it has been such only as has been inevitable to an entirely new project. The draft trust-deed will have shown that the donors and subscribers will be the governing body. The provisional managers have also remitted to the subscribers all questions touching the extension of the benefits of the school to others than the daughters of ministers, and changes in the conditions of admission of pupils. It may, for example, be found desirable to lower the terms in exceptional cases of fatherless girls. The trust-deed makes provision for all such changes. Only on one point have the managers been anxious: that they might carry out the intentions of those who have taken interest in the scheme. Promises were made on these three conditions: that the school should have a "local habitation, and a name"; that it should be within easy reach of London; and that it should afford the opportunity of obtaining the literary culture which will be indispensable to girls likely to be dependent. The managers have

done no more than prepare for the fulfilment of these conditions. They painfully feel that as Congregationalists we have not done our duty to girls. We have not carefully trained them in the principles, nor sufficiently considered their influence in the maintenance of Protestant Nonconformity. We have been especially unmindful of daughters whose fathers suffer heavy disabilities for their Dissenting principles, and who themselves suffer with their parents. The managers believe that this project to help those who wish to help themselves will, at very small cost to the churches, confer benefits which will be immense. It will open a pathway to a brighter future for girls who now start life under serious disadvantages. It will relieve Christ's ministers from the necessity of making, and private benefactors from receiving, applications on behalf of daughters. It will confer equal opportunities upon those pastors who, while unable to educate their daughters to the point they deem necessary, will not apply to a wealthy patron, nor to a charitable fund. The outlay at first may seem large, but the first step will make all after ones inexpensive. The inevitable tendency of the times is that large schools alone can secure a competent staff of teachers and masters. Certainly there will be no outlay that does not clearly aim at subsequent efficiency a nd economy.

On these grounds, therefore, the provisional managers have been willing to devote labour and solicitude to a movement which will carry hope to hundreds of anxious homes, will assure godly ministers, who are increasingly subject to the contemptuous treatment of ritualistic clerical opponents, of the sympathy of the churches, and will prove at once most opportune when the education of women is taking a higher range, and most blessed in its issues upon the cause of the Lord Jesus Christ, and on that of the world's evangelisation.

After the reading of this report, the following resolution was moved by J. F. HAWKINS, Esq. (ex-chairman of the London Missionary Society's Board of Directors), in a brief speech, in the course of which he pointed out some verbal corrections desirable in the draft of trust-deed laid upon the table :—

This meeting, having received from the provisional committee a full statement of the proceedings in connection with the formation of the College for the Daughters of Congregational Ministers, desires to express its approval—1st, of the purchase of the intended site at Gravesend; 2nd, of the heads of the trust-deed now submitted; and remits the further prosecution of the undertaking to the board of management, with the earnest hope that every effort will be used to render the college available at as early a period as possible.

The Rev. Dr. FERGUSON cordially seconded the resolution.

The Rev. W. ROBERTS (of Holloway), while joining in cordial commendation of the general plan, and approving in the main of the action of the provisional committee, took exception to one or two points of detail. He had heard and partly sympathised with objections to the selection of Gravesend as the site of the proposed college. He could not help thinking that the committee had been, probably unconsciously, influenced in their decision by the residence at Gravesend of the gentleman who had been really the father of the scheme.

Mr. THOMAS SCRUTTON (treasurer of the college) assured the meeting that the committee had selected the site entirely on its own merits, and quite independently of the residence of Mr. Guest at Gravesend. Mr. Guest had indeed demurred, as stated in the report, to the college being brought to Gravesend. In reference to the site itself, Mr. Scrutton was able to state from careful personal observation that it was of the most admirable and healthy character. Situated nearly 200 feet above the sea level, at a distance from the water of almost two miles, on a chalk and sand soil, it afforded the double advantage of a really inland position, with some influence from the tide. It should not be forgotten that there are already about a dozen good schools established in Gravesend, and largely attended by teachers and professors from London, which would give great facilities in securing the services of the necessary instructors.

The Rev. J. PILLANS (Camberwell) who had visited the site, bore testimony to the accuracy of the representations made by Mr. Scrutton, and expressed his strong conviction that a more eligible position could not be found.

Several other gentlemen were able from personal experience, in one case extending over forty years' knowledge of the locality, and from remarkable medical testimony, to assert that the climate of Gravesend was far from relaxing, and that, however it might be accounted for, it was a fact that serious epidemics had hardly ever been known to exist or to gain ground there. Two instances in particular were mentioned, on the authority of a medical gentleman well known in the town, in which malignant fevers, casually introduced, had in a very wonderful manner been confined to the narrowest limits, and had speedily died out.

The resolution was then carried unanimously, and the meeting separated.

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The following letter was addressed to the hon. secretary by the Rev. R. W. Dale, of Birmingham :—

My dear Sir,—I am sorry that I shall not be able to be present at the meeting.

Perhaps it would be well that I should express my hearty approval of the site which has been selected, as you know I came down to Gravesend a fortnight ago expressly to see it. The low price at which it had been purchased excited my suspicions. But all my doubts were removed when I saw it. Except at an extravagant cost, it would be difficult to procure, within a moderate distance from London, a site equally healthy and equally attractive.

Heartily wishing you success,

I am, faithfully yours,

R. W. DALE.

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Mr. Charles Edward Baines Reed, M.A., senior student of New College, London, and late scholar of Trinity College, Cambridge, has accepted an invitation to become minister of the church meeting at Common Close, Warminster.

Amongst the recent deaths which have taken place at Bristol are those of the Rev. Matthew Dickie, for many years pastor of the United Presbyterian Church in that city, and the Rev. John Glendenning, minister of the Tabernacle. The funeral of Mr. Glendenning at Arno's-vale cemetery on Thursday was attended by a large number of persons, and the funeral address was delivered by the Rev. David Thomas.

ILKLEY.—A series of services was held at this place on Thursday last in connection with the recognition of the Rev. S. D. Hillman, as pastor of the Congregational Church. The usual prayer was offered by the Rev. J. G. Miall, after which the Rev. Dr. Mellor preached, enforcing with great power the duties of the people towards the man they had selected to be their minister. At the close of the morning service a large company sat down to a cold collation, provided by the ladies of the congregation. Congratulatory speeches followed; and in the evening a public meeting was held, under the presidency of W. H. Conyers, Esq., of Leeds. Short and pointed addresses were given by the Rev. E. R. Conder, of Leeds; the Rev. Dr. Campbell, of Bradford; the Rev. G. H. Brown, of Eccles; Mr. T. P. Muff; Mr. Wm. Byles, of Bradford; and by the newly-settled pastor.

SUNDAY-SCHOOL COMMEMORATION AT HALIFAX.—On Whitsun-Tuesday a gathering, numbering 50,000 people, assembled in the Manufacturer's Piece Hall, Halifax, to celebrate the eighth commemoration of the foundation of Sunday-schools. The festival, which is confined to schools connected with the Nonconformists, is held every five years, and is one of the most interesting events which occur in the district. There were 103 schools in attendance, with 3,901 teachers and 24,592 scholars, 400 vocal performers, and 500 instrumentalists, making a total of about 30,000. The instrumentalists belonged principally to twenty-three bands, and the scholars all belonged to schools in the parish of Halifax. Special galleries were erected round the hall, which covers about an acre of ground, and these were occupied by upwards of 20,000 spectators. The music sung on the occasion included two choruses, "The Heavens are telling," by Haydn, and the "Hallelujah Chorus," by Handel, and five psalm tunes, two of which were specially composed for the occasion by local musicians. The training of the children to take part in the gathering had occupied many weeks. Mr. Abel Dean conducted, and among the gentlemen present in the course of the day were the Right Hon. James Stansfeld, M.P., and Sir Titus Salt.

GENERAL BAPTISTS.—On Wednesday, the ministers and delegates of the General Baptist churches in Lancashire and Yorkshire held their conference at Queensbury. The proceedings were opened in the morning, when a sermon was preached from Galatians vi. 14, by the Rev. J. Taylor, of Denholme. After dinner, which was provided in the schoolroom, for about eighty ministers and delegates from a distance, a meeting was held in the chapel, the Rev. R. Hardy occupying the chair. The delegates were called upon to report the state and condition of their respective churches, from which it appeared that many of them are struggling with difficulties arising from the building of chapels and schools. Sixty-five members have been added to the churches subsequent to the last conference, and there are thirty-one inquirers or candidates for baptism. A long discussion took place upon a proposition as to the desirability of recommending the college committee to admit young men as students who may be wishful to receive an English education only, with a view to their being qualified to become the pastors of small village churches. The resolution was adopted with a few dissentients. The conference then proceeded to consider the chapel-building cases, and brought its proceedings to a close that evening.

SUSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.—The spring meetings of this society were held at Hastings on the 25th May. The committee met at ten o'clock in the vestry of Robertson-street Chapel. A large amount of missionary and association business was attended to, and some questions of special interest came under consideration, amongst the number that of the extinction of chapel debts in the county, and of making every minister in the county a member of the Pastors' Retiring Fund. It was resolved :—

That it is desirable that a committee should be formed in each large town in Sussex in relation to questions affecting the principles of Nonconformity which may from time to time be before Parliament or the general public.

It was also, upon the motion of the Rev. R. Hamilton, of Brighton, seconded by the Rev. J. Stuchbery, B.A., Cuckfield, resolved :—

That this county association rejoice in the result of the discussion on education in the Congregational Union on Friday, May 12, and they express their decided belief that the payment of fees to denominational schools out of funds raised by local rates is a violation of the principles of religious equality.

The evening meeting in Robertson-street Chapel was presided over by the Rev. James Griffin, and was addressed by the Revs. R. Hamilton, H. Quick, and A. Foyster, of Brighton; the Rev. A. Reed, B.A., St. Leonards; the Rev. Dr. Tapper, Burgess Hill; the Rev. H. Rogers, Petworth; and the Rev. G. O. Frost, Horsham.

THE WESLEYAN METHODISTS.—The yearly district return shows that the number of members in the society during the past year was 347,103, showing a net decrease of 1,368. "Already," remarks the *Christian World*, "there have been anxious and lengthy discussions in some of the district meetings as to the causes of this decline. Chapels are being built in all directions, to the value of hundreds of thousands of pounds per annum; day-school education is being carried on to an extent vastly larger than formerly; the various connexional funds are being well supported; but the inner fellowship of the church, instead of increasing with increase of ministerial labourers and the material progress of the Church, actually shows a decrease. Some will account for this fact in one way and some in another; but the question seems to narrow itself down to this—either the gate of entrance into the Wesleyan fold is too strait, or there is not a sufficient degree of spiritual life in the body to draw within it those who are 'hearers' in the various chapels. For it seems that, so far as can be estimated, the number of attendants at Wesleyan places of worship has increased. The subject will doubtless engage anxious attention at the forthcoming Conference; and it would be well if earnest laymen could have an opportunity of stating their views on that occasion. The preparatory committees are confessedly insufficient to admit of the due consideration of the vastly important questions affecting the progress of the body. 'Lay representation,' however, though it promises to be brought about before long, is yet in the future; the Conference action on this matter must at present depend upon the preachers alone."

CONGREGATIONAL MEMORIAL HALL AND LIBRARY.—In the year 1862 the Congregationalists of England and Wales resolved to commemorate the expulsion of 2,000 clergymen from the Church of England, all of whom became Nonconformists, in consequence of their refusing to give their unqualified "assent and consent" to the ritual and Church service as then established by Act of Parliament. It appears from a report recently published that a sum of nearly 250,000*l.* was raised, "special and extra," to commemorate this event, and that 200,000*l.* of that amount had been applied for the erection of new chapels, the opening of new schools, and other religious purposes, the remaining 50,000*l.* being appropriated by the subscribers towards the building of a memorial hall, library, and offices, for the use of all the societies connected with the denomination. A site for the hall was first purchased in New Earl-street; but the Metropolitan District Railway Company have taken that property, and are now erecting their Cannon-street and Mansion-house station there. The committee of the hall and library have just purchased a freehold site in Farringdon-street, being part of the ground on which the old Fleet Prison stood, and which commended itself as being at once central and convenient of access from all parts of London. Here a spacious hall is to be erected, and a block of buildings which will be highly ornamental in that important locality, and help much towards filling up one, at least, of the many vacant spaces by which the City has been so long disfigured. The site is nearly opposite to the new street from Farringdon-street to Holborn—another great City improvement.

EAST COWES.—On the 16th ultimo a meeting of present and former teachers and elder scholars of the Congregational Sunday-school, East Cowes, Isle of Wight, was held in the schoolroom, when a presentation was made to Mrs. Maria Hill, a valued teacher and the secretary of the school, on her leaving East Cowes, after a residence there of thirty-eight years. The presentation consisted of a handsome "what-not," with inscription on a silver plate, and was made, in the name of the subscribers, by the pastor, the Rev. F. H. Williams. Among the contributors are the Rev. J. Denham Smith, of Dublin, who was formerly in the business establishment of the late Mr. Hill, in East Cowes; the Rev. J. and Mrs. Baaley, of Bushey; the Rev. J. and Mrs. Waite, of Cardiff; and the Rev. J. and Mrs. Yonge, of Heywood; former ministers of the church at East Cowes, and their wives. On the 22nd ult., a well-attended and influential meeting of the church and congregation was held, when the following resolution, proposed by the Rev. F. H. Williams, and seconded by Captain Hendey, one of the deacons, was carried unanimously and with applause, viz., "That efforts be forthwith made to collect the funds necessary for repewing the chapel, building a vestry and lavatory, and renovating the schoolroom; that the repewing of the chapel be not proceeded with till three-fourths of the money required has been raised, but that the vestry, lavatory, and schoolroom be commenced at once." The meeting was characterised by a spirit of united earnest, and faithful endeavour in the cause of Christ. The Congregational chapel is the first place of worship built in East Cowes. The Rev. T. Binney, then living at Newport, in the Isle of Wight, took part in the formation of the church, and the ordination of the first pastor, before the chapel was built, in 1829. It is an interesting fact that "Slatwoods," the birthplace of the late revered Dr. Arnold, of Rugby School, is at *East* Cowes, and not *West* Cowes, as stated in Dean Stanley's memoir.

YORKSHIRE ASSOCIATION OF BAPTIST CHURCHES.—On Tuesday, last week, the annual meetings of the Yorkshire Association of Baptist Churches were opened at Farsley. There was a large attendance of ministers and delegates from all parts of the county. The chair was taken by the Rev. J. P. Chown, president of the association, who delivered the annual address, which was an eloquent and an elaborate discourse, in which he reviewed the operations of the association during the year, and alluded in tonching language to the deaths of the Rev. Dr. Godwin, of Bradford, the Rev. Dr. Evans,

of Scarborough, the Rev. J. Dawson, of Bingley, and the Rev. Mr. Thomas, of Meltham. He also referred to the war which had during the year been raging on the continent, and to its awful results. The rev. gentleman concluded his address by noticing the amount of intemperance which exists in this country, and to the means which were being used to suppress it. The report of the association secretary was then read, and a financial statement was made with regard to the funds of the Itinerant or Home Missionary Society, the receipts of which during the year were stated to have been 683*l.* 2s. 5d., being nearly double the amount received the previous year. On the motion of Alderman Crowther, of Lockwood, seconded by the Rev. W. Best, of Leeds, and supported by Mr. J. Brooke, of Huddersfield, the report was adopted. A dinner was provided for the ministers and friends in the schoolroom belonging to the United Free Church, which was attended by more than 600 persons. In the afternoon another meeting was held in the chapel, the Rev. J. P. Chown again presiding. Letters and statistics were read from the associated churches. From a summary of the statistics which were given it appeared that the association comprises forty-nine preaching stations, 10,016 members, eighty-seven Sunday-schools, 17,281 Sunday-scholars, and 2,062 teachers; and that there has been an increase of forty members during the year. On Wednesday there was an early prayer-meeting, after which the annual meeting of the Chapel Loan Society was held, Mr. Wm. Stead, the president, occupying the chair. A report was read by the secretary, which, on the motion of Dr. Acworth, was adopted. An earnest appeal on the behalf of the aged ministers was made by Ald. Cole, after which eloquent addresses were delivered by the Rev. J. P. Chown, Mr. Stead, and Ald. Crowther, of Lockwood. At eleven o'clock there was another meeting for prayer, after which the "Association Sermon" was preached by the Rev. J. Russell, of Trinity Chapel, Bradford. At two o'clock there was a meeting for the transaction of business. A series of resolutions were submitted by Dr. Green, of Rawdon College, on the disestablishment of the Church, national education, the Continental war, and the temperance questions, all of which were unanimously agreed to. In the evening, an excellent discourse was delivered by the Rev. J. Lewitt. The proceedings of the Conference were thus brought to a close.

NORTHAMPTONSHIRE ASSOCIATION OF BAPTIST CHURCHES.—On Tuesday and Wednesday last the 106th anniversary of the above association was held at Milton, a pleasant and picturesque village about three or four miles from Northampton. Thirty-three ministers of this denomination, and double that number of delegates, were present, representing the forty-three churches composing the association. On the first day in the morning, the members, honorary and beneficiary, of the Provident Society, met for the transaction of business. There is an invested fund of 4,200*l.*, there are three aged ministers, and five ministers' widows receiving aid from this fund, 345*l.* having been distributed amongst them during the past year; there are fifty honorary and thirty beneficiary members belonging to the society, three of the latter being received that morning. At twelve o'clock the ministers and messengers assembled, the Rev. J. T. Brown being the moderator for the year. A hymn having been sung, the Rev. — Bristowe, of Woodford, offered prayer, after which the Rev. T. H. Holyoak, Northampton, read the circular letter for the year, the subject being, "Concerning amusements." The letter was unanimously received and adopted, and ordered to be printed with the ministers' statistics and cash accounts of the association. At the afternoon meeting the letters from the churches were then read, most of them of a cheering character, showing a clear increase during the year of 111 members. At this meeting the following resolutions were passed:—

That this association would tender its sincere thanks to Mr. Miall for the introduction of the question of the disestablishment and disendowment of the English and Scotch Episcopal Churches, and for the ability with which he sustained his views in the House of Commons, and would assure him of their cordial sympathy and support in his efforts for this great object, so important for the honour of divine truth, and for the general interests of religion and justice in our land; and further, this association expresses its satisfaction in the faithful conduct of all those members of the House of Commons who supported him by speech and vote.

This association desires to express its deep dissatisfaction with the working of the Education Act of last session, especially with the sectarian bitterness it excites, and to the large extent to which it favours the denominational system; at the same time it rejoices in the efforts made by the National Education League to secure the repeal of the obnoxious features of that Act, and promises to support their efforts in every practical way.

After a short interval for tea, a public meeting was held in connection with the Baptist County Mission, a branch of the association work. The Rev. J. T. Brown presided, and read the report of the society for the past year. The speakers were W. Bearn, Esq., and the Revs. J. Nicholls, J. Cox, and G. Jarman. On Wednesday morning, at seven, a prayer-meeting, numerously attended, was held. At nine o'clock the ministers and messengers met for the distribution of the association fund, and subsequently the more public services of the day were commenced, a large number being present. Two excellent sermons were preached; the first by the Rev. A. Smith, of Harpole; the second by the Rev. J. Harrison, of Stony Stratford. A collection was made at the close for the provident society. In the afternoon, at three, the Lord's Supper was celebrated by a very large number of communicants. In the evening, the last public service of the day was a sermon by the Rev. T. T. Gough (late of Clipstone) now of Tottenham, London. The ministers and messengers met after this service to receive the treasurer's account, and finally close the business of the association.

## Correspondence.

### THE CHINESE GOVERNMENT AND CHRISTIAN MISSIONS.

*To the Editor of the Nonconformist.*

SIR,—There can be no doubt now as to the substantial accuracy of the telegram received from Shanghai some weeks ago, informing us of the last action of the Chinese Government in respect to Christian missions. In a despatch to the Foreign Ministers, it is demanded that the missionaries, except at Treaty Ports, shall be considered as Chinese subjects; that teaching against Confucius and Chinese doctrine shall be forbidden; and that female schools shall be abolished. It is also declared that women will not be allowed to attend at religious services, and that in the event of another massacre, compensation will not be granted, and actual murder only will be punishable.

These demands strike at the very root of Christian missions in China, and they will, if complied with, close every church, chapel, and school in the land.

In demanding that the missionaries in the interior shall be considered Chinese subjects, it is intended not only to prevent further expansion, but also to break up all the existing inland establishments; for the Chinese know perfectly well that no missionary would enter the interior on such a condition. To do so would be an act of folly as well as of self-immolation. To become Chinese subject means to become liable to imprisonment, torture, and death, without hardly the *form* of trial. He would be allowed to teach nothing but what might be deemed right and fit by the Government; he would be constantly surrounded by spies and emissaries; his services would be constantly interrupted by Government officers; his native assistants would be seized and tortured; and the heathen would be scared away from his neighbourhood. He would soon find himself alone, useless, and miserable. Subject to insufferable indignities and maltreatment, and at the same time utterly powerless to effect the least good.

In demanding that the missionaries shall teach nothing against Confucius and Chinese doctrine, it is intended to suppress Christian teaching universally so far as it is distinctive, and thus render our residence even at the ports perfectly harmless. It is a mistake to suppose that the missionaries indulge in vituperative language when speaking of Confucius. The old sage is generally spoken of with the greatest respect both as a man and as a teacher. Of course the missionary cannot admit that he was sinless, infallible, and perfect, and he is bound to maintain that it is idolatry to worship him as God. But he is not blind enough not to see that it would be impolitic as well as wrong to make a man who holds—and justly holds—such a place in the esteem and affection of the whole nation as Confucius does an object of constant public attack. But what the Chinese mean by not teaching anything contrary to Confucius is something very much more sweeping and to the point than this. They mean that nothing shall be taught contrary to the Confucian classics, and, therefore, that it shall be a crime to speak against the State religion, ancestral worship, the worship of heaven and earth, the worship of Confucius, and a host of other idolatrous rights and practices. The missionary must not teach the Christian doctrine of sin and atonement, because it is opposed to the Chinese doctrine; and he must not say that Christ is greater than Confucius, because that would be speaking against Confucius. Even the doctrine of the unity of God could not be taught without transgressing the law; for, according to Chinese doctrine, there are gods many, and a host of them are of the Emperor's own making.

In demanding the abolition of female schools, and disallowing the attendance of women at religious services, the Chinese Government is aiming at the very life of our churches. During the last ten years, great efforts have been made at all the stations to influence the female population; and the results have been encouraging on the whole. There are at present between six and seven thousand communicants in connection with the various missions in China; and of these two thousand, at least, are women. Our success in the future depends, to a great extent, on the development of this feature in our work. Give us the mothers and daughters of China, and China must soon become Christ's; but without them we shall never feel that an impression has been made on the nation. Does the Chinese Government see this? And is this demand made in order to prevent Christianity from taking root in the land? I think so. The degradation of women is a principal feature in Chinese civilisation; and every pains is taken to remind her of her inferiority, and to keep her in her proper place. Her education is entirely neglected. An educated woman is a phenomenon in the country. "You can teach monkeys and parrots to imitate certain actions; so it is possible to teach girls something too." So speak the Chinese of the female sex. Now, the tendency of female schools, and attendance of women at Divine service, is to knock all that on the head—to enfranchise woman, and to lift her to her proper place in society; and this is, doubtless, one reason why the Chinese Government would like to put an end to these institutions. It must be admitted that it is contrary to the Chinese theory of propriety for women to appear in public, and especially to mingle with the men in public assemblies. Still it is a very common thing to see them going to the temples by the hundreds; and at theatrical performances they are as numerous as the men.

There can be no mistaking of the import of the declaration that no compensation will be allowed in the event of another massacre, and that actual murder alone will be punishable. It simply means this: "The above are our terms. Let the missionaries submit to them if they please; but if they are determined to go on converting our people in opposition to our wishes, they must bear the consequences. We will not kill them, but we will pull down or burn their houses and chapels, and leave them half dead in the midst of the ruins, and no satisfaction of any kind will be granted."

Thus it is perfectly clear that the Chinese Government is determined to make an effort to stamp Christianity out of the land. We naturally ask what has emboldened the Government to put forth these demands at this particular time? The reason is not far to seek. For three years the Chinese have been pursuing a line of policy with the one object of restricting and ultimately dissolving all foreign relations in view, and they have the pleasure of finding that they can go on doing so without being in the least suspected. There can be no doubt that the mandarins have been at the bottom of all the outrages which have occurred since the Yang-Chow riot. In respect to Tientsin this can be proved to a demonstration; and yet Mr. Wade, in writing to the Earl of Clarendon, feels bound to combat the impression that the discontent was sheerly the work of the authorities and influential classes. In 1868 the Chinese Government, in prospect of the revision of the Tientsin Treaty, requested the opinion of the high functionaries of the realm on the foreign question. Copies of some of the secret memorials presented to the Throne fell into the hands of the foreigners. In all these memorials the presence of the hated foreigner was spoken of as a calamity, and his ultimate expulsion taken for granted. Tseng-kwo-fan stated that the true policy was that of wiping out China's shame without at the same time allowing the other parties to suspect it. Ping, the governor of Kiang-Su, advised that a strong popular feeling should be got up against the extension of foreign intercourse, for public opinion, he added, is highly respected in England and America. Such was the policy proposed; it was adopted there and then, and the various riots and murders which have occurred since have sprung out of it. But the marvellous fact in connection with the whole is that our representatives at Pekin don't see. The upshot of each disturbance, as well as the blindness of the foreign Ministers has encouraged the Chinese to interfere. The action of the Consul in the Yang-Chow affair was disapproved by the Home Government; Gibson was severely reprimanded on account of his action in the Formosa difficulty; the Rev. J. Williamson was murdered at a village within thirty-five miles of Tientsin, and hardly any notice was taken of the event; an atrocious crime is committed at Tientsin, when twenty-one victims met a barbarous death under the eyes of the officials, and a few obscure individuals are executed, and are led to the place of execution in grand costume and with the honours of martyrs. The real culprits are set free, and the Chinese Government is declared guiltless.

The effect of all this on the Chinese mind has been to lead them to think that our Ministers may be cajoled and bamboozled to an unlimited extent, and that the hour has come to get rid of one class of foreigners at least. They have succeeded in getting up a popular feeling against the missionaries, and they have succeeded too in pursuading the Foreign Ministers to believe that it has been got up in spite of themselves. France is crushed and unable to interfere, and the Chinese know that the British Government care nothing about missions, and that the development of commerce is the *sole* effect of the English treaties. Hence, the reason why these demands here have been made. I trust the British Government will take a correct and enlightened view of the whole subject. The lives of thousands of eminent men and women who have embraced Christianity through the teaching of the missionaries are in danger. If these demands are complied with, Christian teaching will be suppressed throughout the empire, and a terrible persecution will break forth. Besides, the Chinese will only be emboldened to persevere in their mad scheme, and another war will become inevitable, for their aim, *most assuredly*, is to break up all existing relations.

Sincerely yours,
GRIFFITH JOHN.

### HOME MISSION WORK.

*To the Editor of the Nonconformist.*

SIR,—Will you kindly allow us to ask the attention of your readers to the following statement?

Some forty miles from London there now exists a flourishing village congregation, the pastor of which lately requested assistance from the New College Preaching-station Society, in providing for the religious destitution of the surrounding neighbourhood. With the request we gladly complied, and we have in this way

been made acquainted with the state of the district with respect to religion and education.

The Church, which is supposed to provide a centre of light and civilisation in every parish throughout England, here fails so grossly to do its duty, that our account would seem incredible if we attempted to narrate the lessons in morality which the history of the Established Church has been teaching for one or two generations.

Four stations have been established by the efforts of the Congregational minister, and large congregations have been gathered at each, largely composed in all cases of those who for years previously have been strangers to church and chapel, and utterly regardless of religion. In one case, in a room over a stable, the congregation averages above a hundred; in another eighty people assemble in an old kitchen; in a third about fifty people regularly assemble; while in the fourth no better place for meeting can be found than the common, on which about a hundred listened to the preacher last Sunday evening. In all these cases there is much good work being done, and the necessity for its being attempted by us is, if possible, made more clear by the hearty co-operation and goodwill which have been received on all sides from Churchmen. But about eight miles from the church which is the centre of Christian activity, there lies a village which we must attempt to evangelise, for at present it may almost be said to be utterly without the Gospel. The people, as a general rule, do not attend the Church services, and it might be well to give their reasons for staying away, were it not that these are so forcibly expressed that they would probably shock most ears. They may, however, be summed up under the general statement that the service is lifeless and uninteresting, and even, according to some, wanting in decency. Looking up to the church, venerable with age and in part overgrown with ivy, it seemed almost impossible that the last statement could be true, especially as the living is a very valuable one, the tithes being commuted at more than 700*l.* a year. On entering it, however, a sense of desolation at once crept over us. Neglect and carelessness were evident on all sides. The walls were in many places covered with green mould, the pews hacked and cut, the air heavy and unwholesome, the pulpit whitewashed within and without, suggesting the thought that after all, even where spiritual life is wanting, it is a good thing to find some regard for outward appearance, and finally the prayerbooks so lively and animated that we closed them in all haste and betook ourselves to a safe distance. No wonder that the people fail to assemble for the worship of God in such a church!

Perhaps the next fact to be stated will enable some to realise more fully what has just been mentioned. On inquiry, we learned that there was some kind of school in the parish. Of course there is no Sunday-school, and we were anxious to learn what the other was worth. We found it in a room, nine feet square, of a house built beside a pool which receives the drainage of a farmyard. The teachers are two young ladies who distinctly recognise the utter destitution of the parish in respect to religion and education, and we were heartily encouraged by the one whom we saw, who promised to assist us in our work.

It must be clear to everyone that writing under the conditions which we have prescribed to ourselves, we have very much understated our case, but we hope that it will also be clear to everyone that we are urgently required to attempt something for the spiritual enlightenment and evangelisation of this unhappy parish, of which we may truly say, "The hungry sheep look up, but are not fed." For this purpose we need assistance as it is impossible to walk so many miles. The minister who invited us to take part in this noble work has from the first given largely and cheerfully, but his resources are, alas! not unlimited. We are ourselves at present paying half the travelling expenses, but we must get the means of conveyance to these different stations if the work is to be done effectively. Two ladies, adherents of the Established Church, have presented a beautiful pony phaeton, a gentleman has provided a coach-house and stable, others have assured a supply of forage; we now appeal to those who are willing to help us in seeking to preach Christ to the heathen at home, that they should give us the means to procure a pony. No great sum is required. Ten pounds, we expect, will be sufficient for our first purpose, and the Sunday after the money is raised we hope that in that benighted parish we shall have the privilege of joining in the first evangelical service held for fully thirty years.

In conclusion, we would say that it is the earnest desire of the students of New College to take advantage of any opportunities which may occur to carry the light of the Gospel to the dark corners of the land. Are there not those who will furnish us with the means?

Yours very truly, on behalf of the committee,

HUGH CAMPBELL,
JNO. F. LEPINE, Hon. Sec.

New College, Hampstead, N.W., May 24, 1871.

## THE SCHOOL BOARD CONTEST AT HALSTEAD.

*To the Editor of the Nonconformist.*

SIR,—Most of your readers will have noticed the references to this contest in the *Daily News*. It is in the hope that a statement of facts connected with it may be of service in helping to bring about some alterations in the Act, that I trouble you with this letter.

From the first the members of the British School Committee have been desirous to secure for the town the benefits of the Act. It was known that our school accommodation was sufficient, but that there was a very considerable number of children not attending school.

Everything was done to secure general co-operation; a meeting of the managers of all elementary schools was convened, at which a sub-committee (of which one of the clergy and one Nonconformist minister were members) was appointed to obtain statistics.

These were most carefully procured, and most thoroughly sifted, and the result made it conclusively evident that at least three hundred, between the ages of five and thirteen (nearly one-third of the whole number in the parish), were not attending any school.

The report was submitted to a conference, at which Samuel Courtauld, Esq., presided, and the proposal to establish a school board carried by a small majority. At that point united action ceased.

As soon as steps were taken to carry the resolution into effect, the clergy called a meeting "*of those well affected to the Church of England*," and they have done everything in their power to represent the attempt as a scheme of the Dissenters to undermine the Established Church.

They and their followers have also made good use of the argument of *expense*, and have thus deceived many. It was most clearly shown that the cost would be very small—less than a penny in the pound—but to the last the poor were told that their rates and rents would be greatly increased if a school board were established. All the tactics pursued by unscrupulous politicians at a Parliamentary election, were brought into operation, and the intelligence of the parish was completely outvoted by its ignorance. Of the four hundred who constituted the majority, *more than three hundred were unable to write their names.*

In opposing the board the clergy were only acting as dutiful Churchmen, because the bishop of the diocese (Rochester) has enjoined his clergy to do all in their power to make the Education Act a dead letter.

I am, Sir, yours truly,
J. WILSON COOMBS.

## THE SILCOATES REUNION.

*To the Editor of the Nonconformist.*

SIR,—Referring your readers to an advertisement touching a reunion of old Silcotians, which ppeared in your last week's issue, permit me to ask them kindly to make known the fact to any of their friends who have been pupils at Silcoates School, and who might feel an interest in being present on that occasion to see their old schoolfellows and the old building unchanged once more. As it is very desirable that our arrangements as to accommodation, &c., should be made early, the writer would feel obliged if those who purpose coming would intimate their intention as soon as possible by letter to his address.

I remain, dear Sir, your obedient servant,
THEO. C. TAYLOR.

Healey House, Batley, June 5, 1871.

# Imperial Parliament.

## HOUSE OF LORDS.

Their lordships reassembled on Monday, when Earl de Grey and Ripon and the Archbishop of Canterbury took their seats after a long absence. Lord SANDHURST, in an elaborate first speech, which was naturally listened to with great attention, attacked the recent orders as to recruiting, and complained that by enlisting men at eighteen and allowing them to leave the colours within three years their effect would be to drain the army of all old soldiers, and leave in it nothing but boys and bad characters. The orders were defended by Lord NORTHBROOK and the Duke of CAMBRIDGE, as intended to effect a merely temporary arrangement, which would withdraw from the ranks only about 2,500 men, but their explanations were not entirely satisfactory either to the Duke of Richmond, Lord de Ros, or Earl Grey. The Canada Bill and the Lunatics (Scotland) Bill passed through committee, and then their lordships adjourned.

## HOUSE OF COMMONS.

### CIVIL SERVICE ESTIMATES.

On Thursday the House reassembled after the Whitsun recess, Mr. Gladstone being absent from indisposition. The House went into committee on the Civil Service Estimates.

The Foreign Office vote gave rise to some conversation. Sir R. PEEL thought the Foreign Office messengers were underpaid, Mr. RYLANDS that they were overpaid, Mr. SCLATER-BOOTH that there were too many of them. Lord ENFIELD explained that their number had been reduced from seventeen to thirteen, and it was intended to have a fixed establishment of twelve; and that these officers must be men of trust, education, and energy. Afterwards there was some discussion about the Secret Service money, which led Lord ENFIELD to repeat Lord Clarendon's remark, that as the country had to trust so much to the Foreign Secretary it surely could trust him with the administration of this petty fund.

Mr. DILLWYN moved the omission of the vote of 2,739*l.* for the office of Lord Privy Seal. The CHANCELLOR of the EXCHEQUER referred to Lord Halifax's services in the absence of Mr. Childers and Lord de Grey as evidence of the usefulness of this office. The amendment was rejected by seventy-three to forty-four.

Sir R. PEEL launched a general indictment against the Charity Commissioners. The secretary was always out when he called, and the officials not so civil as he thought they should be. Why did not the commissioners turn their attention to the City charities which were wasted in eating and drinking? and was it not time that Roman Catholic charities should be brought under their jurisdiction? Mr. BRUCE said a bill now before Parliament would extend the functions of the commissioners, and as to Catholic charities, that was a difficult question, as many of them were illegal. Mr. NEWDEGATE remarked that these charities were intentionally made illegal, to escape inspection. He defended the City companies; they represented the civic aristocracy of the country, who were as necessary as our hereditary aristocracy to the preservation of freedom. Alderman LAWRENCE also justified the companies.

Attention was called to the large sums drawn by the Attorney and Solicitor-General out of the Patent Fees. They divide 10,000*l.* a year, and the whole sum obtained by law officers throughout the country in this way is 14,430*l.*

There was a division on the vote for the Scotch offices, but the Government had a majority, as usual.

The House adjourned at a quarter to one o'clock, and the Government were so satisfied with their progress in Supply that they remitted the morning sitting of Friday.

On Friday it was stated by Mr. BRUCE and Lord ENFIELD that neither the extradition of Communists nor the shooting of Parisian insurgents without trial had been officially brought under the notice of our Government.

### THE NATIONAL DEBT.

Mr. WHITE raised another discussion on fiscal policy. Contending that, allowing for the progress of education and material prosperity, posterity would be better able to take care of itself than the present generation, and that working men paid indirect taxes to the amount of ten per cent. income-tax, he moved a resolution that it was inexpedient to make provision for the reduction of the National Debt by an annual charge upon the Imperial revenue until a considerable diminution had been made in the customs and excise duties now levied upon articles of domestic consumption.

After some remarks by Sir D. SALOMONS in favour of maintaining the national credit by reducing the debt, and by Sir J. SINCLAIR in advocacy of a "free breakfast table,"

Mr. LOWE replied. Mr. White, he said, had avoided the main question, which was not whether taxes pressed hardly on the poor, but whether it was more for their advantage and for the advantage of the country that there should be a moderate annual payment of the debt rather than a remission of taxation. He therefore set himself to answer the speech which Mr. White had not, but ought to have made. The gradual reduction of debt raised our credit in Europe, and was thus a tangible pecuniary gain, since whenever we wanted to borrow we could borrow on better terms. Again, a small debt would encourage competition for so secure a mode of investment, and tend to bring it to par. The idea that the growth of wealth would pay off the debt in time was based on a foolish dream of uninterrupted peace and prosperity. We were bound to remember how little matters were under our control; and he pointed to the condition of France as an illustration of the consequences of trusting to loans and shirking taxation, in the belief that that "to-morrow shall be as to-day and even more abundant." Since 1815 we have paid off 177,000,000*l.*, though 77,000,000*l.* of new debt had been incurred, and no class had derived more benefit from that reduction than the working classes. The 1*s.* duty on corn was a tax of 2½ per cent. on the bread of the poor; but the duties of tea, sugar, and other groceries were not duties strictly speaking, on the necessaries of life, and to repeal them would be tantamount to declaring that those of the working men who had no taste, or but little taste, for stimulants, should pay no taxes, or be but slightly taxed. There would be one set of persons elected to impose taxes, while another set of persons would have to pay them. Moreover exclusive reliance on direct taxation would cripple the resources of the country, and the working classes would be benefited, since capital would be frightened away, and the market for labour consequently diminished. Mr. Lowe reminded the House that in 1825, when the population was only 22,281,000, we were paying 30,205,268*l.* as the annual charge of the debt, while now, when the population was 31,437,000, we were paying only 26,826,436*l.* Again, the rate of taxation per head was in 1825, 2*l.* 9*s.* 3*d.*; in 1850, 1*l.* 19*s.* 3*d.*; and in 1870, 1*l.* 18*s.* 5½*d.* That the country was now so prosperous was the result of a long course of self-denial which had not been equalled, certainly not excelled, in the history of the world. In France the idol of the nation was glory, and a miserable idol it was; but a worse idol still was the individualism and selfishness which led a man not to consider public questions with respect to the community or the interests of his fellow-men, but to confine himself within himself, and if he saw his

way clear to pass his own life in tranquillity and ease to be content to let others shift for themselves. That was the danger of this time. The sinews of public morality and public duty were relaxed when people encouraged a policy of selfishness.

After some observations from Mr. W. FOWLER and Mr. S. AYTOUN, the resolution was withdrawn.

Colonel BERESFORD called attention to the insufficient supply of R.L.G., pellet, and pebble powder.

There had already been two unsuccessful attempts to "count out," and a third reference to the numbers present during a conversation on the importation of diseased cattle from abroad, led to an abrupt adjournment of the sitting at half-past ten, in consequence of there being less than forty members in the House.

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On Monday, in reply to Mr. Stacpoole, the Marquis of HARTINGTON said that the assent of the Treasury had been obtained to the principle of the Glebe Lands (Ireland) Bill, and that the bill would be introduced very shortly.

In answer to Mr. M'Laren, the LORD ADVOCATE said that a bill respecting the abolition of rates now levied in Scotland for the erection and repair of churches and manses had been prepared for a long while, and he should be glad to introduce it next session, as soon as he saw a reasonable prospect of being able to carry it.

In answer to Dr. Lyon Playfair, Mr. GLADSTONE admitted that a Scotch Education Bill had been promised in the Speech from the Throne. Such a bill had been prepared in conformity, as was then believed, with public opinion in Scotland. If that opinion had not changed, the bill would be proceeded with immediately after the Army Regulation and the Ballot Bills had been disposed of.

### THE ARMY BILL.

The House went again into committee on this bill. Resuming the consideration of Clause 3, the first amendment disposed of was moved by Sir PERCY HERBERT, and its object was to secure for officers serving on full pay all sums which they have spent on their commissions, to be repaid either on leaving the service or at death to their heirs, or sooner if the Secretary for War thinks fit, but the capital sum to bear interest at three and a half per cent. until it is repaid. It was opposed by Mr. CARDWELL, Captain VIVIAN, and Sir G. GREY as unfair to the taxpayer, and a total change in the character of the security now possessed by the officer. Sir L. PALK, Colonel C. LINDSAY, Colonel ANSON, and others recommended it as proper compensation to the officers for the alteration in their conditions of service, which amounted to a breach of contract. After the amendment had been discussed for some time, Sir P. HERBERT withdrew it without pressing it to a division.

The next amendment was moved by Sir G. JENKINSON, and proposed to give purchase officers interest at four per cent. on the regulation price of their commissions until the time of their retirement. It was supported on the same ground of compensation for breach of contract by Colonel Wilmot, Colonel Knox, Lord E. Cecil, Colonel North, Lord Garlies, and other military members. Sir D. CORRIGAN warned the officers' friends that a storm was brewing, and that if the bill failed this year next year's bill would give them nothing but regulation prices. Lord ELCHO, on the contrary, thought that there would be no bill at all next year if this failed, and challenged its friends to appeal to the country upon it. Sir H. STORKS, in opposing the amendment, asserted emphatically that the officers of the army as a body do not regard the bill with disfavour. This was denied by Lord BURY, and he also declared that the officers had full confidence in the justice of Parliament, and that if the officers opposed the bill, it was in the interests of the country, and not of their own pockets. Mr. CANDLISH regarded the proposal as an unwarrantable gift to the officers of the army of 200,000*l.* a year; while Mr. GREENE declared that if the regulation price were not paid down at once, it was only an act of common honesty to pay interest. In the end Sir G. JENKINSON permitted his amendment to be negatived without a division.

An amendment moved by Sir W. RUSSELL, entitling officers who are invalided by a medical board to receive regulation and over-regulation prices, was briefly opposed by Mr. CARDWELL on the ground that it would give officers a privilege they do not now possess, whereas the object of the clause is simply to indemnify them against loss. On a division the committee rejected it by a majority of 68—259 to 191.

After this (at 11.20) Colonel ANSON moved to report progress, on the ground that the next amendment—Mr. Ryland's, for refusing to pay non-regulation prices—would require considerable discussion. Mr. GLADSTONE at first objected, though it was pointed out to him that before Whitsuntide he had given exactly the same reason for adjourning at the same hour; but after twenty minutes had been spent in an altercation on the point, he gave way, and allowed the further progress of the committee to be suspended.

On the question when it shall be resumed there was a prolonged conflict. Mr. GLADSTONE proposed to fix it for a morning sitting next day, but Mr. BENTINCK opposed this as an infringement of the rights of private members.

Mr. GLADSTONE, in justification of his proposal, pointed to the unusually protracted and discursive opposition offered to the Army Bill, and recalled the precedents of previous sessions as a proof that the commencement of June is the ordinary time for resorting to morning sittings. The Government intended to obtain the definitive judgment of the House on the Army Bill and the Ballot Bill, without regard to considerations of time or comfort; but by a resort to the ordinary and useful practice of morning sittings, he hoped to be able to do this without being forced to the alternative of sitting into September, and without the discredit to the House of a barren session.

The motion was opposed by Mr. NEWDEGATE, who attributed all the embarrassment to the departure from fixed rules; and by Sir H. SELWIN-IBBETSON, Lord J. MANNERS, and Mr. COLLINS, who criticised Mr. Gladstone's style of managing the business.

Mr. DISRAELI, however, thought that the retort of unskilful management was no answer to a request which, though involving a serious sacrifice of private members, ought to be granted if sufficient urgency could be shown, and if there were a general agreement. But to drive the House into an artificial device of this kind would not expedite public business, for unless the House was in a good temper the business somehow did not get done. He was of opinion, too, that no sufficient urgency had been shown. The Army Bill was not urgent, and as for the protracted discussion it had received, he reminded Mr. Gladstone that the most violent opposition to it had come from his own friends. To call the Ballot Bill urgent approached the comic, for it was only last year that Mr. Gladstone became a convert to it, and it had never been discussed yet. If a morning sitting had been asked for the Westmeath Outrage Bill there would have been some ground; but, on the whole, the reasons given were too vague and shadowy to justify so substantial a sacrifice.

Mr. CARDWELL defended the Government.

Sir R. KNIGHTLEY and Lord ELCHO spoke against the morning sitting, and the first of a series of divisions was taken on a motion made by Mr. COLLINS to adjourn the debate, which was negatived by 245 to 174. The contest was carried on with great animation until half-past two o'clock, and ultimately it was arranged that there should be no morning sitting next day, but that no opposition will be offered to morning sittings on and after Friday.

The House adjourned at three o'clock.

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## RATES FOR SECTARIAN SCHOOLS.

### MEETING OF NONCONFORMISTS AT BIRMINGHAM.

On Monday night, a large and influential meeting of Nonconformists was held at Carr's Lane Chapel (the lecture-room having been found to be too small), "to consider what action should be taken by Nonconformists to protest against the determination of the majority of the school board to use a compulsory rate, levied on all the ratepayers, to subsidise denominational schools." On the motion of Alderman MANTON, the Rev. R. W. Dale was voted to the chair.

Mr. SCHNADHORST announced that Mr. Middlemore, the Rev. W. F. Callaway, the Rev. H. W. Holland, Mr. T. Kenrick, and Mr. J. A. Cooper were unable to attend the meeting, being out of town.

The CHAIRMAN said it was not very long ago that Church-rates were abolished, as the result of a very vigorous and protracted and somewhat bitter agitation. When Church-rate abolition was secured, Nonconformists did not anticipate that within a very few years the principle underlying Church-rates would reappear in a new, and if possible still more offensive, form. (Hear, hear.) Now, however, it was proposed that out of the rates of this borough, a very considerable sum of money should be devoted, not to the maintenance of the fabric of the parish church, but to the maintenance of schools associated with rival and conflicting churches, and teaching hostile creeds. There was something to be said for the old Church-rate, for there were associations gathering round the parish church which made it dear to the sentiments of a great many Nonconformists, and very few would have liked to see the parish churches sinking to ruin and decay. (Hear.) But he confessed that he was altogether unable to discover any single attraction or charm about the new form of Church-rate. (Hear, hear.) They were that night beginning an agitation in which they would be joined by Nonconformists all over the kingdom. (Cheers.) They were already in communication with Nonconformists in various parts of the country, who shared all the intensity of antagonism that had been expressed in Birmingham to the bye-laws recently adopted by the School Board. How long this struggle was to last he would not venture to predict; but he trusted that even if it extended over several years, they should not be deficient in the persistence and vigour by which their fathers had been distinguished; and remembering how long they had had to struggle to destroy the old Church-rate, he hoped they should pledge themselves to continue the struggle until the application of rates levied on men of every religious creed to the teaching of sectarian doctrines should be impossiblo. (Cheers.)

Mr. JOSEPH CHAMBERLAIN proposed—

That this meeting, representing Nonconformists of all denominations in the borough of Birmingham, strongly protests against the bye-laws recently passed by the majority of the school board, providing for the payment of fees for children attending denominational schools, regarding the proposal to subsidise these schools out of the rates as a gross and flagrant violation of the rights of conscience, and a revival of the principle of Church rates.

The question, he said, which had caused the somewhat lengthy discussion on the school board, had now entered on a new phase. For six months the minority had been fighting an uphill fight, believing that they represented the wishes and opinions of the town—(cheers)—now the time had come when their powers of resistance seemed to be temporalily exhausted, and it was for the townspeople to say if they would take up the matter and continue the resistance, or quietly submit to whatever the good taste, and the kindly feeling, and the discretion—(laughter)—of the majority of the school board might impose. (Laughter, and "No, no.") The minority on the school board had been subject to an immense deal of misrepresentation outside the board. (Hear.) They had had to submit to abuse so virulent that it could only be characterised as scurrilous—(Hear, hear)—and on the board the minority had been subjected to all the petty annoyances and restrictions which the ingenuity of those to whom free discussion was objectionable could possibly conceive. (Hear.) The minority had borne all this with more or less of patience, and had resisted it with more or less of success, and they had been supported by the belief that, in acting as they had done, they were acting as the trustees of great principles which had been committed to their care, and as the representatives of the great majority which had placed them on the Board. (Hear, hear.) He, therefore, was glad of this opportunity of ascertaining whether that opinion was correct, or whether the views of the ratepayers had been more faithfully interpreted by the Rev. F. S. Dale and Mr. Sampson Lloyd. (Laughter.) One of the principles held by the minority was that the State exceeded its proper duty whenever it singled out any faith or faiths whatever for its special support. (Hear, hear.) That was the principle which was victorious in the old Church-rate contest, and which was endangered by the action of the majority on the school board; and the case was more flagrant now than in the old days, for while Church-rates might be consistently defended on the ground that it was the duty of the State to care for the religion of the people, and that it must accept the religion of the majority for the time being as the true one. this religious rate was going to be levied for the support of truth and error too—for the support of perfectly opposite doctrines—(Hear, hear)—and they might be called upon at one and the same time to maintain the formularies of the Church of England and the dogmas of the Church of Rome. It was a most striking proof of the degradation brought about by the connection between Church and State, that the clergy of the Establishment were willing to purchase a subsidy for their own doctrines at the price of a similar subsidy to their bitter and uncompromising opponents. The agitation against Church-rates had not been confined to words; there were riots, and the rector of Birmingham was personally assaulted at a vestry meeting. There were gentlemen on the board who said they did not fear this. There were always some people whom the lessons of history would not teach, who ridiculed the notion that similar causes would produce similar results, and in whom the idea of the sacrifices and losses to which Dissenters might be called upon to submit seemed only to excite a pleasurable emotion. (Laughter.) But he would say that if those results did follow, the responsibility would be on the shoulders of those whom no experience would make wise, and whom frequent conflict and defeat only hardened. The bye-laws passed at the last meeting of the school board contained two provisions. One was for compulsory attendance. If that were enforced before any undenominational schools were built, it would be a proposal to force children into sectarian schools; but he would not dwell on this, because the majority of the board were pledged not to carry it into effect till the new schools were built. The next provision was to take large sums of money, very much larger than anything contemplated in the time of the old Church-rates, and apply these to the support and maintenance of certain private institutions. It was not denied that the greater part of this sum, if not the whole, would go to schools under the management of the Church of England and the Church of Rome. It was contended that the Act left school boards no choice, that the application of the money would be practically unsectarian, and that the proposition was an economical one. If it were true that the Act required that this injustice should be done, certainly the minority had no longer any right to sit on a board which had to carry it out; but the Act did nothing of the kind—in this, as in so many other matters, the Act was a bundle of permissions, and it added to the offensiveness of the bye-laws that they were the work of a "fluke" majority on the board, representing a minority of the inhabitants of the town. They were not only unnecessary, but were contrary to the spirit of the Act, for Mr. Forster had said again and again that the main object of the Act was to provide sufficient accommodation. Now, before sufficient accommodation was provided, or one act done of the board's most important duties, the Rev. F. S. Dale proposed to fill the existing sectarian schools at the expense of the ratepayers. Suppose the schools to be built, would it then be necessary to pay these fees? When they were built the board would have to wait to see if they filled, and if they were not the board would have to provide some

means of compelling attendance, and then it would be clearly necessary to make some provision for parents who were too poor to pay for the education of their children. The Act provided two ways of doing this—by paying fees, and by remitting fees at board schools. Either of these was perfectly legal. But it was argued that the second of these courses would be unjust. It had been discovered that the poor man had an ardent desire that his children should go to a Church of England or a Roman Catholic school. He had considerable doubt as to the existence of these working men. (Laughter and "Hear, hear.") He had had some experience in the management of unsectarian schools, and he had never yet found a working man who objected to send his child to a good school, on the ground that the child would not there learn the catechism of the Church of England. (Laughter.) He knew that poor men had taken their children from such a school in consequence of the representations made by Scripture-readers; and, if this agitation were carried on, there would be the old army of curates, readers, Bible-women, beadles, the old regiment employed in the school board election, and the old machinery of parochial charities used to tempt the poor men to fill the denominational schools, at the expense of the schools provided by the board. Now, supposing there did exist men who expressed a desire for their children to have denominational education, he said it was not the duty of the ratepayers to provide it. (Hear, hear.) Suppose that in time of great distress, the guardians established soup kitchens, and gave free tickets, and men came to them and said, "We are Roman Catholics; we have been accustomed to eat our meals, and at the same time to have Roman Catholic prayers said by a priest of our Church. You do not give us that in the soup-kitchens. Let us have the money, that we may take it to the Roman Catholic cathedral, and have our prayers and our soup together." (Laughter.) What would be the answer of the guardians? It would be that it was not their duty to provide Roman Catholic prayers, but only food for the physical wants of the men, to save them from famine; and they would say, "If you want prayers you must take them after or before your soup, and get them at the cathedral or the chapel you attend." (Laughter.) If men had a right to demand, at the expense of the ratepayers, sectarian education for their children, then this sectarian education must be provided, not only for the Church of Rome and the Church of England, but for every little sect that had a member in the town. It would be the duty of the school board to see that a Mormon school was provided, or that a school was provided where the Positive philosophy was taught. What was fair for one was evidently fair for all. In regard to the point argued, that the application of the money was for the purposes of education, and not for religious teaching, Mr. Chamberlain said that either the schools to which the grants would be made were sectarian or unsectarian. If the former, who paid for the sectarianism? Mr. Chamberlain contended that the free children in denominational schools would not be expelled if the fees were not paid by the school board; but under the new code they would be too valuable to the finances of the school. He also argued, judging from the case of Manchester, that the cost of paying fees to denominational schools in Birmingham would not be less than 5,000*l.* a year, or a three-halfpenny rate, without diminishing the liability of the school board to erect schools. In conclusion, he declared that much as he loved education, he loved the principles of religious freedom more—(cheers)—and would rather postpone a national system of education for a time, in order afterwards to have an education secured for the people without restriction and condition of any kind, as the birthright of every English child. (Cheers.)

Here, as many persons were unable to gain admission into the lecture-room, the meeting adjourned to the chapel.

The Rev. G. B. JOHNSON seconded the resolution. He said he thought they were now committed to a long and fierce struggle, and they must take the broad principle of Nonconformity, and fearlessly apply it, wheresoever it might lead them. (Hear, hear.) On all sides in education there had been grave mistakes—(Hear, hear)—and among Nonconformists there was confusion of thought. He accepted Mr. Chamberlain's statement, that not to any sect, however small, the least injustice should be done. (Hear, hear.) On that he took his stand; and he could not see why they could not go further, and remember that the very Bible they introduced into their schools was a denominational book with reference to Roman Catholics and Jews. (Hear, hear.) However, they had not seen their way to united action on that point. But if they were going to fight a long battle, the sooner they took their stand on principles on which there needed to be no divergence, and in reference to which there was such an amount of impartial justice that Roman Catholic, Jew, Protestant, Secularist, and every other "ist," could take no exception to them, the better for Nonconformists. (Hear, hear.)

Mr. GEORGE DAWSON—(cheers)—supported the resolution. A certain spirit of mischief, which he confessed was not entirely dead within him, impelled him, before he said anything else, to congratulate Mr. Dale, and the Dissenters present, that it should be his lot to speak in that chapel, sacred to Voluntaryism—the Voluntaryism which he in his youthful days believed to be ignorant, mischievous, and obstructive—of their possession of a truer sense of the great principles of national life and national government than used to be preached in that shrine. It was unnecessary for him to say much on the subject, because it had been debated so thoroughly that by this time it was thoroughly understood, and the matter simply resolved itself into the query, "What must be done next?" They had exhausted the proprieties of the question in the school board. It was not encouraging to talk to know that they would be outvoted, and it was not compatible with his sense or dignity to plead before a tribunal whose judgment was pronounced before the evidence had been heard. (Hear, hear.) It did not accord with his taste, nor with his temper, nor would he brook it. What they had to do was, having exhausted their powers with the board, to renew their strength by appealing to those from whom those powers are derived. The time had come when the question should be put to the town: "Are you willing, or are you not, that the rates (and the principle of rating meant compulsion in the payment of the rate) shall be applied for the teaching of doctrines to which they have no right to be applied, which are contradictory, and to many of which you are utterly opposed?" (Cheers.) What the answer would be was perfectly clear. The majority of the school board were wise men in their generation; they were making hay whilst their short sunshine lasted. (Laughter.) There was an inclination to spoil this pastime, and he thought the time had come for a deliberate appeal to the town, and then for a statement to the Government that upon this question the Nonconformists were firm; that they would support no Government upon which it would be necessary to give up this their principle. (Cheers.) If a united Liberal party was to be maintained at the expense of compromising this great principle, such united Liberal party for some time could not exist, and they had better go apart, in order that they might come together and understand each other. It was a serious thing to propose, but it would have to be done. (Hear, hear.) They were already suffering from compromising and overcompromising, and the time had come for them to say that the Act must be altered; they must call upon Parliament to do what it ought to have done before. This question should not have been shirked by the House of Commons, and handed over to varying capacities, preferences, predilections, and incapacities, as represented on the school board. (Cheers.) But this had been done. They must undo it, and it should be patent to everybody that they must get the Act itself altered. What they must do was this: let them keep before men the fact that they were not wishing to patch the existing system, but to lay the foundation of a national system, which should last and be effective; that they meant such system to be laid in simplicity, in breadth, or clearness—a system which should be broad enough to bear the strange diversities of belief existing in the country. There was no national system under which this was possible, but—they might like or they might not like the words, but they would have to come to it at last—a secular system supported by rate, and a religious system supported by voluntary contributions. (Cheers.) They might kick against it as long as they liked, but to it they must come, and the sooner they came the easier the battle; for there could be no system founded on justice, which was the means of compelling a man, by the payment of a rate, to support teachings which did violence to his religious conscience. Sooner or later they would have to come to this secular system. They had made blunders already, and had better hark back again. All money raised by rates should be only devoted to the teaching of those things which were not what he would say superstitiously called religious; all religious teaching in this country must henceforth be furnished by the voluntary subscriptions of those who wanted it, who loved it, and who valued it. It might be said that this was illogical; he heard a good deal about illogicality, but he remembered that English politics had always been based upon illogicality, and he hoped they would continue to be so. There was a sort of logicalness which neglected fact to run after theory. They were not always consistent, for in gaols they supplied these sweet creatures with religious instruction. This was inconsistent. They were not patching the system; they were laying the foundation of a new one. A man was sometimes compelled to put up with all sorts of patchwork with an old house, but if he were going to build a new one, he would be a fool if he repeated the crooked passages, and the dark corners, and the ugly cupboards, and the exceptional arrangements, which the necessities of the times obliged him to endure. A new house they required to be well aired; they wanted to have plenty of light, and to be as free from cobwebs as possible. They wanted their new house to be free from the cobwebs of the parson and the priest, the catechism and the creed. There was a time for every purpose under the sun, and a place for every righteous purpose. Their schoolhouse of the future was not the place for religious cobwebs. As to all other arguments on the question, were they not written in the pages of the newspapers for the last few months? If they did not know sufficient of them from these sources, let them attend the school board meeting on Wednesday; they would then see another wrangle. (Cheers.) He and his colleagues had laid before them the ground they had taken, and they now asked the people if, in taking such ground for the future, they would receive the support of those whom they represented—(cheers)—whether they would receive such support in resisting the application of the Act until it was amended. For such amendment they were determined to press. Governments might come, and Governments might go; leaders of Liberalism might make if they liked—or try to make—certain questions which they called ecclesiastical open questions, bnt once for all let the people warn the officers of Liberal associations against creeping up in the sunshine of election time, when there was money to be got, and hay to be made, and then retreating into the Church, and telling the people that the disestablishment question was not a question for the Liberal Association of Birmingham. If they were to be told that the payment of fees to denominational schools from a general rate was an open question, then, he said, there had better be two Liberal associations. (Cheers.) It had been the misfortune of his life always to pitch his little tent beyond the pale. He was used to it; he had been an outsider all his life, and was perhaps likely to remain in that plight even to the end. He had given his grounds, however, for sincerely wishing to see a national system; for objecting to compel men to pay for religious teaching; and for entertaining the sincere conviction that until they separated religious teaching from secular teaching, leaving the former to voluntary subscription, and the latter to the rates. The victory of these principles was, he belived, certain, although it might be deferred. The very simplicity of their object would ensure, if not speediness, at least completeness, for their success. (Loud cheers.)

Mr. M'CLELLAND and Mr. RUTHERFORD having briefly supported the resolution, it was put to the meeting and carried unanimously.

Alderman MANTON moved a resolution to the effect that arrangements be made for the holding of a public meeting in the Town-hall on Thursday next. Whilst thoroughly adhering to the principle of unsectarian education, he could never consent to the exclusion of the Bible from the schools; for if such exclusion took place, the children would be deprived of the most valuable historical book they could have. (Hear, hear.) He felt assured that if a canvass of the working men of England were made on the subject, not 1 in 100 would be in favour of the exclusion. (Cheers.) They were entering upon a tremendous contest, in which, however, he firmly believed they would be victorious.

The Rev. B. BIRD seconded the resolution, which was carried.

The Rev. H. W. CROSSKEY read a memorial which had been prepared for signature by the ministers and office-bearers of the Dissenting congregations in the town. It set forth that the Birmingham School Board had adopted bye-laws under which a considerable portion of the rates levied for the purposes of education would be applied towards the maintenance of denominational schools. The memorialists had protested and struggled against the imposition of the rate for the maintenance of the fabric of the parish church, and regarded with, if possible, stronger antagonism, the proposal to support by rate religious organisation of conflicting denominations. The injustice was made more flagrant by the fact that the bye-laws were strongly opposed by the minority on the Board, but who beyond doubt represented an enormous majority of the ratepayers. (Cheers.) The memorialists therefore, desired to express their earnest hope that the Education Department would exercise whatever power it possessed to prevent the bye-laws coming into immediate operation, and that such proposals might be submitted for the amendment of the Elementary Education Act as would render it impossible for the education rate to be appropriated for the maintenance of sectarian religious teaching. (Cheers.) Mr. Crosskey gave a general support to the prayer of the memorial.

Mr. JESSE COLLINGS, in moving the adoption of the memorial, said he failed to recognise any party as Liberal unless it was based on the principle of religious equality. (Cheers.) If the standard of Liberalism was low in this respect let them raise it, for the sooner they put forth a clear statement of what a Liberal party ought to be the better. The Church of England was a powerful political organisation, and it would behove them to work unitedly together if they would cope successfully with it. (Cheers.)

Mr. WILLIAMS seconded the resolution, which, after some discussion between the CHAIRMAN and Mr. J. S. WRIGHT as to its formality, was carried.

Mr. KENRICK moved, and Mr. MOORE seconded, a resolution to the effect, "That Mr. Forster be requested to receive a deputation for the presentation of the memorial."

The Rev. C. VINCE, in supporting the resolution, said he and his colleagues on the school board could not but feel encouraged by the approval by which their actions had been met, and he for one should go back to his post prepared to maintain his position as firmly as ever. He considered that a good deal of the difficulty they had had to contend with as regarded industrial schools was to be laid at the door of the town council, members of which had, in paying money for the maintenance of children at a really sectarian institution like the Gem-street School, acted, to say the least, unwisely. He was by no means of opinion that protests made to the heads of Governmental departments were useless. On the contrary, he believed that they had a very beneficial effect, and he trusted that the memorial which had been read would be influentially signed. The Act of Parliament had been very much blamed for the present complications; but his opinion was that the real blame should rest upon the majority at the school board, who had passed an unjust and oppressive law which the Act did not require them to pass. (Cheers.)

The resolution was carried, and the proceedings concluded in the customary manner.

## UNBELIEF AMONG THE EDUCATED CLASSES.

On Tuesday the Bishop of Ely delivered the eleventh and last but one of the series of lectures promoted by the Christian Evidence Society to resist the prevalent spirit of disbelief amongst the educated classes. St. George's Hall was well filled. Dr. Gladstone presided, and was supported by the Rev. Canon Cook, the Rev. G. F. Townsend, vicar of St. Michael's, Burleigh-street; Colonel Strange, Major-General Burrows, and other gentlemen. The Chairman having briefly opened the proceedings, the Bishop of Ely proceeded with his address, his subject being the character and teaching of Jesus Christ, and their influence on the world and the world's history. He contended that the actions of Christ were the greatest lessons ever given to mankind, and His teaching the perfection of sublimity. All His casuistry might be contained in a few pages of print, and yet His teaching had become the rule of all Christendom, and even Mahommed was indebted for the best parts of his system to Christianity and to Judaism, which was undeveloped Christianity. If all Christ's claims were mere assumption, it was an assumption which warranted the death which was its punishment. Meeting the argument that the progress of Christianity was due to commonplace causes, the right rev. prelate pointed out some of the results which it had accomplished; amongst these were the abolition of gladiatorial strifes, the practice of throwing people to wild beasts, the acknowledgment of the claims of women and of the sanctity of marriage. Hospitals owed their origin to Christianity, and through its influence prisoners of war had been more mercifully treated. What had recently taken place in Paris seemed to be a contradiction of all this, but it must be remembered that eighty years ago France threw off its Christianity and took Atheism for its guide, and wherever Atheism has prevailed there had followed in its train cruelty, licentiousness, and social degradation. At the close of an elaborate lecture, the Rev. Dr, Brock (Baptist minister) proposed a vote of thanks to the Bishop, which was seconded by the Rev. Professor Stanley Leathes, of King's College, London, and unanimously adopted.

The twelfth lecture, being the last of the series, was delivered on Friday at St. George's Hall, by the Rev. F. C. Cook, M.A., canon of Exeter and preacher at Lincoln's-inn. The Duke of Marlborough presided, and, in opening the proceedings, adverted to the great prevalence of scepticism in these days. It was to resist such a spirit that the present course of lectures was designed. The Rev. Canon Cook said his subject was, "The Completeness and Adequacy of the Evidences of Christianity." He contended that the evidences of Christianity formed a department of vast extent, to which the most valuable contributions had been made in past ages, when the faith of the Church was most vehemently assailed, and her powers were developed by severe and protracted struggles; but, as might be expected, the work had to be begun anew; new difficulties were to be overcome, new victories were to be achieved, when the spiritual and intellectual energies of Europe were set free by the vast upheaval of mind at the Reformation. The way was opened by representative men—Grotius, who combined in a most remarkable degree the accurate and profound learning, and the clear dispassionate judgment characteristic of his countrymen, produced his first complete treatise, "*De Veritate Christianæ Religionis*," soon adopted as the standard work by Protestants, translated into every language of Europe, and by our own Pocock into Arabic, for the use of the East. England followed early in the field, and in the last century fairly won the place which she still retains among the foremost champions of the Cross. Nor did the persecution which arrested the progress of the Reformation in France—then, as ever, unhappy in her struggles for light and air—suppress the working of spiritual thought. Of all the advocates of the faith, none penetrated more deeply into its foundation, none ascended with a stronger flight or keener vision into its highest sphere, none combined more varied gifts of intellect and spirit than Pascal—a name bright with the glorious gleam of letters, dear to science, dearest of all to Christian truth. The lecturer proceeded to show that evidences of Christianity were accessible to every careful inquirer, and that they were complete and adequate—complete, inasmuch as they met the fair requirements of our moral and rational nature, which was to bring us into contact with the central and fundamental truths of our religion. Having considered these matters fully in detail, the rev. canon proceeded to say there could be no doubt that of all assaults on the faith the most effective were those which had been made upon the documents which composed the New Testament, and the reason of this was obvious. Commenting on the works of Renan and Pressensé, he passed a high compliment on the papers of Mr. R. H. Hutton, and concluded by saying that rational conviction might be found in a Christian school. There will be a public meeting in connection with this movement next Tuesday, at which Earl Russell will preside.

While diamonds are increasing in value, pearls seem to be somewhat depreciated. The famous pearl necklace bridal gift of the Empress Eugenie to the Princess Anna Murat, has been sold in London for 90,000 francs. The necklace was made by Lemonnier, and its original cost not less than 300,000 francs (12,000*l.*).

# Foreign and Colonial.

## ITALY.

The Minister of the Interior has sent instructions to the Prefects respecting the Parisian refugees crossing the Italian frontier. Energetic measures are to be taken against those who are unable to give satisfactory proofs of their identity.

The following is an extract from Florence, dated May 31st:—

The countershock of recent lamentable events in Paris is making itself strongly felt in Italy. Ultra factions, cowed and silent for so long a period, are beginning to lift up their heads once more, the now almost certain triumph of the Legitimist and Catholic party in France imparting new vigour and fresh courage to one side, while it provokes a corresponding tendency to untimely and unbecoming hostile demonstrations on the other. In his Encyclical, the Pope haughtily rejects all the "so-called guarantees" offered to him by the "Subalpine Government," so confident does he feel of being supported by the successor of M. Thiers. On the other hand, the Italian Ministry are now (alas! too late) beginning to see where the long-apprehended danger lies, and have in consequence this morning issued peremptory orders that haste shall be made to arm and garrison the frontier fortresses with the least possible delay. There are also some significant movements on the part of the Radical factions. The Radical party is by no means strong in Italy, and mainly subsists through the apathy of the middle and upper classes; but we must not forget this was was the case in France also some years ago. The day before yesterday, on the occasion of the annual commemoration of the victims of Curlatone, where the Tuscan volunteers fell in defence of the national cause, hundreds of people were able to walk into the Church of Santa Croce, hat on head, cigar in hand, singing revolutionary songs. And again in this very same city of Florence last night, fifty ruffians were allowed deliberately to carry off no fewer than twenty Madonnas exposed at corners of streets or in niches and shrines, among which was the celebrated Strozzi Madonna, held in especial veneration by the Florentines, and the police seem not to have offered the slightest opposition, although two constables were actually present. This latter event will most likely be brought before the House of Parliament.

## CANADA.

The dissatisfaction of the Canadians with the Treaty of Washington is discussed at some length in a letter from the American correspondent of the *Times*, dated the 22nd ult. The writer points out that throughout Canada the feeling for or against the treaty seems to be entirely a political one, divided almost by the same line that separates the present Canadian parties. It is looked upon as a Government measure, to be supported by the Government party and to be denounced by the Opposition. Hence, as the Government has a good working majority in the Dominion Parliament, the belief is strong that Canada will ratify the fishery and other provisions to be submitted at Ottawa:—

The press in discussing the treaty are almost strictly divided by party lines. The *Toronto Leader*, supposed to be the organ of Sir John A. MacDonald, makes a lucid exposition and strong defence of the treaty, maintaining that, although Canada makes concessions, the treaty is much more favourable in every respect than Canada could have obtained as an independent nation. This, the *Leader* thinks, disarms the Opposition, and proves the advantages of the Confederation and of loyalty to Great Britain. The bonded transportation system, adopted as part of the treaty, it asserts, will amply repay Canada for any concessions on her part, and that free trade in fish will be a sufficient recompense for the rights supposed to be surrendered by the maritime provinces. Similar views are expressed by the *Montreal Herald*, the *Montreal Witness*, and other Government organs. It is curious to find that the Opposition press differ among themselves in the grounds of their objections. The *Toronto Globe* says the plan of settling the fishery question requires a capitulation of every material point in dispute, and to this it objects, not on account of the fisheries, but because it destroys all hope of ever obtaining reciprocity in general trade, a matter heretofore inseparable from the discussion of free fisheries. This opposition is that of a partisan who desires to strengthen the Dominion but oppose the Government. On the contrary, the *Halifax Chronicle* opposes the treaty because it is a measure intended to strengthen the Canadian union at the expense of the maritime provinces. The *Chronicle* desires Nova Scotia to protest against the treaty, and declares it is the heaviest evil Confederation has imposed, that they are debarred from an influential or decisive voice in the consideration of interests peculiarly their own. The remonstrance now has to reach the Home Government at second-hand through Ottawa; their independent Legislature has been destroyed, and their impotence in the Dominion House of Commons is a byword. In the sale of the fisheries they reap the worst fruits of the Confederation, the fishermen will suffer most heavily, but the disastrous effects of the treaty will reach every door in Nova Scotia. In Nova Scotia and New Brunswick the anti-Confederation party all oppose the treaty. The elements of opposition to it, while making loud demonstrations, it will thus be seen, are not of a character to change the party majority in Parliament. Sir John A. MacDonald, whose voice was potential in framing all the articles of the treaty referring to Canada, certainly knew the Dominion and the Government party too well to acquiesce in a measure they would not accept.

## FOREIGN MISCELLANY.

The Emperor of Russia is about to pay a visit to his uncle the Emperor of Germany at Berlin, but will not remain to witness the festivities in connection with the late war.

The Rio mail has brought the speech of the Emperor of Brazil, as it was delivered on the 3rd ult. Its only important feature is the announcement that the time has come for a definite settlement of the slave question.

The China Cable was successfully laid to Hong-Kong on the 3rd instant., cable testing perfectly.

INUNDATION AT NEW ORLEANS.—Freshets have reopened the breaches in the levées at New Orleans. In a large portion of the city the water is two feet deep and is rapidly rising. The amount of property damaged is immense, and great suffering prevails in consequence. The overflowed districts embrace six square miles.

COUNT MOLTKE'S REPLY TO A POET.—Moltke says in a letter to the poet Oscar von Redwitz, who addressed to him his "Song of the New German Empire":—"To the poet it is permitted to be prodigal. He sows with full hands diamonds and pearls, the stars of heaven and the flowers of earth, and in the same spirit he bestows his praises. In this sense only can I receive your song comparing me to the great men of the past. These have been great also in adversity; and especially in adversity. We have had nothing but successes. Let it be called chance, destiny, fortune, or the ways of Providence—men alone have not done it. Conquests so great are essentially the result of a state of things which we can neither create nor dominate. The excellent but unfortunate Pope Adrian had the following words engraved on his tomb:—'How different is the action of even the best of men according to the times in which he lives! More than once the most capable has failed owing to the invincible force of circumstances, while a less capable has been carried by it to success.' If I see myself constrained, not by a false and vain modesty, to consider as not deserved part of the praises bestowed on me, I am not the less indebted for them, for verses like yours may last longer than many a bronze or marble monument."

THE FAMINE IN PERSIA.—A terrible account of the famine in Persia is given in the *Times of India* of May 13. The Bombay journal says:—"The famine in some parts of Persia is severe beyond comprehension. Rain was for long hopefully expected, but it came in very measured quantity, and too late to turn away the foe that was already at the door. Thousands are said to have died by the wayside of sheer starvation, or of starvation coupled with the diseases it invariably brings in its train. Most of the dead lie unburied—a fact which may be regarded as the sure precursor of pestilence. At first, when self-preservation by any means whatever became a question to be decided, yea or nay, the former alternative prevailed with the Mussulmans, and more than one human being is said to have been killed and eaten by them. Now, matters have come to a worse pass still; fathers and mothers are said to be devouring their own children. It is stated that the sights to be seen, and not to be avoided, in the neighbourhood of Shiraz, are such that European residents will not leave their own houses. Also, between Shiraz and Bushire, thousands of dead bodies lie unburied. Amid all these tales of privation and death, how is it that we hear nothing of measures of relief, except now and again by the acknowledgment of a donation of a few rupees in Bombay? What is the Sovereign of Persia doing?"

A CITY OF THE DEAD.—The Buenos Ayres *Standard* relates the following fearful incidents of the plague in Buenos Ayres:—"Easter Monday, April 13th, the plague reached its climax. Five hundred and forty 'bolelos' for interments were issued between sunrise and sunset; the gravediggers toiled on by the light of lanterns, and more than 1,000 bodies were interred on that day. Here it is worth relating that of 360 gravediggers employed, not one died of fever. No pen can describe the aspect of Buenos Ayres on this mournful day. Hearses and coffins passed you every moment. The shops were closed, and bore the impressive notice, 'Closed till the plague is over.' Even the tower clock of the Cabildo had run down, as if there was no one to wind it up. Notices on the street-corners called for policemen, the force having dwindled down from death and desertion. On entering the *Standard* office we found but three men, the rest were sick or missing. We began as usual our labours, as though our twenty-five hands were present; but as the day wore on the solitude grew oppressive, and all efforts to get workmen were in vain. At twelve o'clock one of our three men was taken sick; an hour later the foreman had to go, as his family were down. We were left with two men, and had just sufficient strength to get out the paper on the 11th, taking leave of our readers for a fortnight." Several other papers suspended publication for the same reasons. Out of 130 doctors, only eighteen were surviving on the 30th of April. "During holy week," says the *Standard*, "gloom and desolation reigned throughout the city. The streets were silent and deserted, except when a hearse appeared, followed by a solitary coach. From nearly every door a piece of crape hung. The windows of the houses were open, sometimes also the doors, but there was no sign of life within. The sun shone brightly, but the air was heavy with the odour of death. No carts were in the streets, no carriages on the stands, no porters or labourers at work, no sound of children's voices, not even the dog's bark to break the awful silence. In the Calle Florida, the most fashionable of our streets, you might have fired grapeshot at noonday without hitting any one. In the south end you might have walked through many of the streets without meeting a living being. The houses were all open, the furniture untouched, for even that was supposed to be infected. In a word, the city was like a ship abandoned at sea."

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## TO CORRESPONDENTS.

"Thomas North."—Crowded out this week.


## NOTICE.

The FULL REPORT of the DISESTABLISHMENT DEBATE in the House of Commons which appeared in our number of May 11th, is NOW REPUBLISHED in a smaller and more convenient form, making 32 pp. All the speeches in favour of the motion have been revised by the authors. Price Twopence (by post Twopence-halfpenny) per copy, or 12s. per hundred, with the usual discount to the trade. Orders are received by Mr. A. MIALL, the Publisher of the *Nonconformist*.



# The Nonconformist.

WEDNESDAY, JUNE, 7, 1871.


## SUMMARY.

PARIS is at length tranquilly settling down after the terrible tragedy of the last few weeks, though numerous arrests continue to be made, and not a few assassinations are still perpetrated. The city is under the military rule of Marshal MacMahon, who, though allowing free ingress and egress, exercises stern control over the disaffected districts, the press, and the theatres. The population is being disarmed without resistance, energetic efforts are made to cleanse the defiled capital, preparations have been made for re-erecting the Vendome Column, and it is found that the injury to the public buildings is by no means so complete as was at first supposed. Foreigners and provincials swarm into Paris by tens of thousands to witness the ruin caused by the Communists; and of the insurgent leaders not shot during the conflict, several have been unearthed, including Paschal Grousset, the "Minister of Foreign Affairs," who was arrested in female attire. Apparently none of the noted chiefs have escaped to England, but Felix Pyat is believed to be in Switzerland, where he will certainly be tried under the laws of the Confederation before he is surrendered. Meanwhile the French Government are embarrassed with 40,000 prisoners at Versailles, and the trial of the Communist leaders in custody is postponed in consequence of the discovery of new documents which are believed to throw great light upon their policy and acts.

The political difficulties of the situation are not for the present pressing, and the prospects of an immediate Bourbon restoration are fading away. At the urgent request of M. Thiers, the National Assembly, on Monday, postponed the question of ratifying the election of the Orleanist Princes, and an arrangement has been effected that the law of proscription which exiled them from France shall be abrogated on condition that they resign their seats, and engage not to start again as candidates so long as the present Assembly lasts. The powers of M. Thiers as chief of the Executive will be prolonged two years with apparently little opposition, and there seems to be no doubt that that statesman will strenuously demand a fair trial for the Republican form of Government, and will be a party to no scheme or compromise that might facilitate the sudden return to monarchical institutions. The Legitimists are greatly discouraged at the turn of events, but their real strength in the country will be accurately guaged when the elections for the 140 vacant seats have taken place. The Imperialists also are biding their time, and their prospects have not been improved by the publication of Prince Napoleon's letter to M. Favre. In short, "M. Thiers is more than ever firm in his position."

Accounts from Rome will not dispose M. Thiers to play into the hands of the Vatican, or encourage the hope of a restoration of Papal authority in that capital by French arms. While Monsignor Chigi is vainly demanding at Versailles that the tricolor shall be hoisted over the palace of the Pope, with the view of placing it under the formal protection of France, the Papal Court is openly espousing the claims of the Count de Chambord, and Pius IX. is said to have received assurances from that pretender that "on ascending the throne of his ancestors, his first care will be to secure the independence of the Holy See." Though the French priests are active as electioneering agents on behalf of "Henry V.," and the reactionaries at Rome speak of the restoration of the Legitimate Monarchy as "certain and immediate," time is not on their side. Before their agitation produces any result, Rome will probably be occupied as the seat of the Italian Government, and M. Thiers will be loth to meddle with an accomplished fact, at the risk of a war with Italy.

The Commons reassembled on Thursday after the Whitsun recess, but the progress of public business has up to the present time been slow. On Monday, after another protracted discussion on the Army Bill, a struggle took place on the question of holding morning sittings, which lasted till three o'clock the next morning. The result was that Mr. Gladstone, who has happily recovered from his illness, surrendered his claim for a day sitting on Tuesday—the Ascot day—but that the House agreed that morning sittings should take place two days in the week on and after Friday next. The Premier reiterated his resolution to obtain the definitive judgment of the House on the Army Bill and the Ballot Bill, without regard to considerations of time or comfort, and "by a resort to the ordinary and useful practice of morning sittings," he hopes to be able to do this without being forced to the alternative of sitting into September, and without the discredit to the House of a barren session. Being sustained by majorities ranging from seventy upwards, it is evident that the Liberal members will now stand by their leader, and that the expectation of a serious division in their ranks will not be realised.

Elsewhere we report at length a large, influential, and enthusiastic meeting, held at Birmingham on Monday, preliminary to a larger one, "to protest against the determination of the majority of the school board to use a compulsory rate, levied on all the ratepayers, to subsidise denominational schools." It will be seen that the payment of the fees of indigent children in sectarian schools out of the rates was denounced "as a gross and flagrant violation of the rights of conscience, and a revival of the principle of Church-rates." A memorial for signature by the Nonconformists of the town was adopted, expressing an earnest hope that the Education Department will exercise whatever power it possesses to prevent the bye-laws coming into immediate operation, and that such proposals may be submitted for the amendment of the Elementary Education Act as will render it impossible for the education rate to be appropriated for the maintenance of sectarian religious teaching. The general spirit of the meeting may be gathered from Mr. Dale's opening speech, in the course of which he said they were that night beginning an agitation in which they would be joined by Nonconformists all over the kingdom. "They were already in communication with Nonconformists in various parts of the country, who shared all the intensity of antagonism that had been expressed in Birmingham to the bye-laws recently adopted by the school board. How long this struggle was to last he would not venture to predict; but he trusted that even if it extended over several years, they should not be deficient in the persistence and vigour by which their fathers had been distinguished; and remembering how long they had taken to destroy the old Church-rate, he hoped they should pledge themselves to continue the struggle until the application of rates levied on men of every religious creed to the teaching of sectarian doctrines should be impossible." This is a matter seriously affecting the integrity of the Liberal party, and we hope the Government will take warning in time.

## THE FUTURE GOVERNMENT OF FRANCE.

WHILE yet the fire smoulders in many of the public buildings which the Commune in its vindictive despair sought to destroy before the affrighted gaze of Paris; before the streets and houses of that city are fully and finally cleared of their dead; at a moment when repose from political strife seems absolutely necessary to give to France the interval she requires for recovering from the repeated blows under which she still staggers; the Assembly appears to have resolved upon a step which will take the country back to the point from which the Cycle of Revolutions originally started. It seems impossible for Englishmen to—we will not say sympathise with it—but understand the political sentiments by which French parties appear to be animated. One might have imagined that the German War, the double Siege of Paris, and especially the ghastly and unprecedented horrors of the last few days, would have left upon the hands of those who rule the destinies of the nation sufficient work for some few months to come in clearing away the *débris* with which the conflicting passions and party struggles of the French people have encumbered her political existence. Yet this is the moment chosen for the solution of a problem that might very well have been postponed to a later period, and to-morrow will probably be decided, indirectly, if not directly, the momentous question whether France is to reassume a Legitimist Monarchical form of Government, or whether she is to continue to work on for a somewhat longer period under the provisional dictatorship of M. Thiers.

It is understood—from what precise evidence we are unable to say—that a fusion has been effected between the elder and younger branches of the Bourbon family, and that the Princes of the House of Orleans have ceded to the Comte de Chambord any claim they may have had to represent the Sovereignty of France. To-morrow the National Assembly proposes to discuss the question whether the Royal House of France shall re-enter the country, and resume its position. A motion will be made to abolish the laws exiling the House of Bourbon, and simultaneously to pronounce the verification of the election of the Princes to a seat in the present Legislature. There can be no doubt that the proposed motion is but a preliminary to the elevation of one or other of these Princes to the Throne of France—rumour distinctly points at Henri V. To this result a very large majority of the Assembly is known to be favourable. The full significance of it, however, does not yet appear. The Comte de Chambord has been reared in privacy. The probability is that his education has been based upon that narrow foundation of the Divine right of Kings which most of the States of Europe have renounced, and that he looks upon the position of France as bound to him by duty, rather than he to them by their voluntary choice. Whether he will offer to them any Constitutional guarantees, or whether the Assembly will demand any assurance from him that he will govern France with a strict regard to her political freedom, remain matters of uncertainty. The chances seem to be that the heir of legitimist pretensions will think with Louis Quatorze, "*L'Etat, c'est moi.*" He may, it is true, have profited by observation and experience; but, on the other hand, his antecedents would lead us to expect that he will be a submissive servant to the Church, that he will make common cause with the Pope, that he will try to rule by means of the priesthood, and that his *régime* will be one of retrogression and repression. In that case, he will probably share the fate of James II. of England, and France will be destined, at no distant period, to pass through another sanguinary revolution.

How far M. Thiers has the game in his own hands it is difficult even to conjecture. That he foresees the danger is plain from the earnestness with which he pleaded for the postponement of the discussion until to-morrow. Old as he is, he is, undoubtedly, a man of resource, and, much as he may love himself, he has the reputation of loving France more. It may be that he sees his way to a gradual settlement of French affairs under a *quasi*-Republic, presided over by himself. If so, he will be likely to use all his ingenuity, and all his political influence, in deferring the decision of the Assembly upon the question of the form which Government shall take in France for the future. He has to deal, it must be confessed, with a Legislative Body constitutionally elected, and steeped to the lips in political prejudices. But he is hardly less necessary to it, than it is to him. By his skilful mediation, it is just possible that he may bring about such a compromise of claims between the towns and the country, and between Paris and the rest of France, as may lead the way to permanent reconciliation, or, at any rate, to a temporary truce between them. We have no great faith, however, in the qualities of his statesmanship. Hitherto, he has proved to be rather the evil than the good, genius of France. And men at his age do not often change their principles, however frequently they may be driven to change their bearing. We are not sure that

his political downfall would bode the worst possible future for France—for, as a statesman, he is himself almost as dangerous an illusion as she could hug to her bosom.

But we have really been driven to doubt whether any given form of Government, however logically complete it might be, would essentially improve the prospects of the French people. They lack the spirit of reverence, of allegiance, of patience and self-restraint, in the absence of which liberty and order cannot be combined. "To make war for an idea" seems to be their highest view of national disinterestedness, and to fight, every one for his own theory, by arms as well as by arguments, is their *ne plus ultra* of patriotic duty. They have no faith in moral power. They have, indeed, but a feeble conception of it. Generally speaking, they repudiate the only basis upon which it can securely rest. The present frenzy will, no doubt, subside—*is* subsiding—but it will be long, we fear, before those habits and character will be formed in the French people, which will guarantee the stability of their national institutions, whatever external shape they may assume.

## THE NEW PEACE WITH AMERICA.

THE publication of the protocols of the Joint High Commission, which has just successfully negotiated what will be known in history as the Treaty of Washington, puts us in possession of the successive stages of a transaction which is perhaps more pregnant of good to the human race than any event of our time. The course pursued by our negotiators was the more honourable to this country because there was no disposition on the part of the American Commissioners to employ honeyed language in describing the nature of the claims which they preferred against Great Britain. Even Mr. Sumner himself could not have presented the facts with greater bluntness or more directness of phraseology. The Commissioners explicitly charged us with having inflicted a great wrong and great injuries and losses on the United States by the unsatisfactory manner in which we fulfilled the duties of a neutral during the civil war, and they therefore held us responsible for the damages done to private property, and the expenses incurred by the National Government as the result of the various acts of negligence imputed to this country. One thing, however, they did not do. They altogether abstained from putting forward Mr. Summer's indefensible plea that the gravamen of the offence committed by England lay in the recognition of the belligerent rights of the South—a line of attack which, whenever it is made, we shall always denounce as utterly false and immoral. The time has been, even in this country, when such a bill of indictment as that which the Commissioners actually framed would have received but one answer. Every dockyard in the kingdom would have resounded with preparations for war, and the Atlantic would soon have borne on its bosom our swiftest and most powerful messengers of destruction.

"A soft answer turneth away wrath"; and the British Commissioners returned "a soft answer." Avoiding offensive language, and expressing a desire to abstain from lengthened controversy, they, at the same time, pointed to the fact that our Government had arrested or detained several vessels suspected of hostile designs against the United States, and had, moreover, got control of the Anglo-Chinese flotilla which, it was apprehended, might fall into the hands of the Confederates. Still no progress was made, because up to this point our Commissioners were not authorised either to express regret for the depredations committed by the Alabama and other Anglo-Confederate cruisers, or to give a retrospective character to the rules for the guidance of neutrals in time of war, which both parties were anxious to adopt. There was great force in the American contention that the arbitration should not be a blind one, and that therefore the Joint High Commission should itself agree upon certain principles for the guidance of the arbitrators; for in the absence of any positive law on the subject, and with the certainty that precedents are not wanting to support the most lax as well as the most rigid theory of international obligations, the arbitrators would have been in the position of a pilot without rudder or compass, and unable, except by a lucky chance, to get into the right course. Thanks to the Atlantic cable, the difficulty was overcome by special instructions from the Home Government; and the Article of the Treaty relating to the Alabama claims was made to embody the stipulations proposed by the American Commissioners. Let no one suppose that in this matter we have been overreached, or that in return we have only obtained the graceful but unsubstantial acknowledgments of the negotiators who have induced us to make these concessions. On the contrary, whether the new rules were or were not prescribed by the law of nations at the time the Alabama escaped, they accord so much with common sense and with sound policy that they unquestionably ought to have determined the action of our Government during the civil war. We do not affirm that they did not; for this is a matter which the arbitrators alone are competent to decide. But of far greater importance is the consideration that if any code of laws would absolutely ensure the future security of Great Britain, and as certainly prevent that "effacement" of these kingdoms which some rhetorical writers have declared to be impending, it is the particular code which is now formally embodied in the Treaty of Washington. How often have the enemies of England exultingly anticipated the day when Alabamas would issue from every American port to prey upon British commerce? That wild dream of hatred and revenge is now happily over.

The only subject upon which difficulty is likely to arise has reference to the Canadian fisheries. In spite of the opposition of the New Brunswick Legislature, and many of the public journals in the other provinces, we shall be loth to believe that the Parliament of the Dominion will deliberately refuse to ratify the treaty on the ground that it does not provide Canada with an equivalent for the abandonment of her exclusive fishery rights. Instead of a money payment, she wants a free market for her lumber, minerals, and other commodities; and we sincerely hope that the day is not distant when every artificial barrier with which short-sighted statesmen have obstructed her commerce with the United States will be swept away. It is, however, by no means clear that the bargain she makes by this treaty is an unsatisfactory one. She will be paid in hard cash the balance which may be her due; and it is said that the bonded transportation system, which is adopted as part of the treaty, will amply repay her for the concessions she is asked to make. No doubt American fishermen will swarm on the coasts of Canada, but it may be doubted whether the competition will prove injurious to her fishermen, or whether the maritime provinces will not benefit in a variety of ways by the presence in their ports of large numbers of American vessels, anxious to refit or to obtain supplies. Moreover, while professing great loyalty to the mother country, the Canadians who are unfriendly to the treaty are really influenced by a selfish motive, with which we cannot sympathise. Have we not made concessions which involve great sacrifices? And are they right in expecting to reap all the benefits of British rule and British protection without bearing their share of the burthens which the settlement of a great controversy like this necessarily imposes upon the Empire? Is it nothing to them that we secure to them, as well as to ourselves, what we hope will prove to be perpetual peace between the two great branches of the Anglo-Saxon family? When war was imminent they talked as if they were ready to bury themselves beneath the ashes of their cities and towns; while now that peace is assured, they chaffer over the terms which ensure to them and their children the greatest blessing which mankind can enjoy. We do not believe that Canada will act in this spirit. We believe that she will loyally uphold the compact which the mother country has made for the common benefit of the empire. We are also convinced that England and the United States, while they may eschew formal alliances, are now about to stand shoulder to shoulder in the van of the world's freedom and civilisation, and that when General Schenck returns to his own country he will simply feel that he is passing from one English dominion to another—that forms of Government and national boundaries may differ, but that the two nations are essentially one.

## DETACHED NOTES.

To-day the remains of the late Archbishop of Paris, the innocent victim of Communist revenge, will be buried with a pomp out of keeping with the simplicity of his character and the quiet virtues of his life. His assassins had no fault to find with him, for he had fought against, and to the last declined to accept, the dogma of Papal Infallibility, and was one of the most active members of the committee engaged in dispensing the liberal English fund raised for the relief of the starving citizens of Paris. In a published letter the Rev. Martin Paschoud, President of the Council of the Reformed Church in Paris, gives us the following pleasant glimpse of the benevolent and large-hearted prelate:—

During the siege the President of the Consistory of the Reformed Church, the President of the Consistory of the Lutheran Church, the Chief Rabbi of France, a pastor belonging to the Free Churches, and the writer of these lines, met together at the Archbishop's house to concert upon an appeal to the King of Prussia, with the object of arresting the horrors of war. How much do I regret not having recorded, and that I am unable to reproduce textually, all the admirable and touching words that I had more particularly the privilege of hearing from those truly Christian lips, delivered with so much nobleness, unction, and simplicity! It was, indeed, a beautiful and rare example which that prelate—the new martyr—gave us when he met so fraternally with the Jewish priest and the Protestant pastor upon the common ground of peace and charity.

The theory is now put forward that the burning of some of the principal public buildings of Paris was not an act of mere wanton destruction, but adopted as a means of retarding the progress of the Versailles troops. But for the massacre of Archbishop Darboy and the hostages no such excuse can be made. Admirably does Father Hyacinthe point the moral of these terrible events in his recent letter:—"Scepticism at Paris; fanaticism at Rome." . . . "Behold the work of a people which no longer knows God; and behold the work of those who render it impossible for the people to believe in that God, and above all to love Him."

Among the benevolent enterprises of the age which are helping to overcome pauperism, and check the consequences of hereditary vice, few are more interesting than that of Miss Rye. This benevolent lady, having first tried the scheme of adult female emigration, which was found to be costly and hazardous, has lately been turning her attention to the deportation of orphan and deserted children, between the ages of nine and thirteen, who unhappily throng our workhouses. She takes them away from over-peopled England to Canada, where labour is in request, and where the youthful emigrants speedily acquire those habits of industry and self-reliance which are needed to qualify them for becoming useful members of society. Her plan is briefly sketched by a Birmingham paper, which town Miss Rye has just been visiting to invite the co-operation of the local Board of Guardians:—

In a remote district, near the Falls of Niagara, is the home, or depot, where the young recruits are prepared for their new mode of life, and to that centre flow all inquiries and applications from would-be employers. Great caution is exercised in complying with those applications; but, assuming the satisfaction of all scruples, the children are then bound to the persons engaging them on the following terms. Up to the age of fifteen they are fed, and clothed, and sent to Sunday-school; from fifteen to seventeen they receive twelve shillings monthly wages, to clothe themselves; and during the year following, which is the last of their apprenticeship, eighteen shillings monthly. About ten per cent. of the children are legally adopted by the families they enter into, and the demand for the others is so great that the benevolent foundress of the system has now on her books a list of two hundred families awaiting the next batch of children "com'n' thro' the Rye." During the last eighteen months this indefatigable lady has taken out some three hundred children to Canada, at a cost of about 10*l.* a-head, including outfit, many of whom have found suitable situations in the houses of respectable farmers. In this way British pauperism is being effectually cut off at the root.

The Government having prepared another Act on Habitual Criminals, it is to be hoped that, before the session concludes, a really useful measure may be passed. No such measure can be complete which does not include three points recommended by the Howard Association, and by Sir Walter Crofton, Mr. Edwin Hill, and others, viz., 1. Greater stringency in regard to the occupiers and owners of houses habitually frequented by criminals. 2. The diminution of police espionage over liberated convicts, by requiring the latter to report themselves to the authorities monthly (but through a private channel, as by the clergy or philanthropic agents) and also to state their actual place of abode, and not merely, as at present, the name of the district in which they intend to reside. 3. Some better legislative limit as to the number of repeated short sentences on habitual misdemeanants, or those inveterate petty offenders who pass through our gaols scores of times in succession, for a few days or weeks only on each occasion, thus continuing unreformed and undeterred, being burdens both to themselves and to the honest ratepayers. One such misdemeanant was lately committed for *the two hundredth time!* The names of habitual criminals, inveterate misdemeanants and tramps, might with advantage be registered at poorhouses and police-courts. Also (as was recently suggested by Mr. Wm. Tallack, at a meeting of the Social Science Association) the names of the owners and occupiers of houses whose tenants or lodgers have been several times convicted, might be periodically advertised and placarded in their respective localities with a prospect of much good being thereby effected.

We have been requested to make an appeal for increased support on behalf of the Society for the Suppression of Vice—an institution which has for many years been able to do much good, or at least prevent a great deal of harm, by its noiseless activity. The public are little aware of the extent to which the abominable trade in obscene prints, photographs, and licentious publications is carried on, principally through the post, payment being made in stamps. This evil (corrupting as it does the youth of both sexes), but for the single-handed exertions of this society, would have spread to an alarming extent. It has only been by a series of successful, but very expensive prosecutions, such as neither Government, the local authorities, nor private individuals will undertake, that the society has succeeded in keeping the trade within bounds, and maintained some degree of decency in the country. Although supported by some of our leading philanthropists, the society cannot count on more than about eighty subscribers and a few casual donations, which yield an income totally inadequate to grapple efficiently with the insidious and most dangerous evil with which it has to contend. The consequence is, that although the committee are constantly receiving communications from different parts of the country urgently requesting their interference—the vile works of these panders to immorality penetrating even into boys' and girls' schools—they will be obliged to withhold their aid unless their resources are greatly increased.

## Court, Personal, and Official News.

On Tuesday afternoon and evening, a second ball and supper were given by command of the Queen, at Balmoral Castle, to the tenantry on the Royal estates, and to the servants of the household, with the gamekeepers, foresters, and gardeners. Her Majesty, with the other members of the Royal family and the ladies and gentlemen in attendance on the Court, were present during the greater part of the proceedings.

The Prince and Princess of Wales, with their children, and the Grand Duke Wladimir, left Marlborough House, on Tuesday, for Totnes Park, near Ascot.

Prince Arthur, whose name appears for the first time this month in the official army lists as captain, has not yet resumed his military duties at Woolwich. He is reported, however, to be fully recovered from his recent accident. His Royal Highness has fixed on the 13th of July for taking up his freedom of the city of London.

It is whispered at Copenhagen that there is some idea of a marriage between one of our English Princes and the Danish Princess Thyra, who is now in her eighteenth year.

Earl de Grey and Ripon, Sir Stafford Northcote, and Lord Tenterden, reached Liverpool on Saturday, on their return from Washington.

In the minority of forty-four which on Thursday night voted against the grant for the office of Lord Privy Seal, there were eleven Conservative members.

The late Mrs. Maclaren, widow of Charles Maclaren, at one time editor of the *Scotsman*, has, by her last testament, bequeathed 2,500*l.* to found a scholarship connected with the University of Edinburgh, 200*l.* to the Royal Infirmary, and 200*l.* to the United Industrial Schools. The scholarship is to be called "The Charles Maclaren Scholarship," in honour of the husband of the founder.

The third series of papers relating to the labours of the Joint High Commission has been presented to Parliament. It consists of fifteen pages, the first four of which are occupied with Earl Granville's preliminary instructions to Her Majesty's High Commissioners. The remainder of the book is occupied with the protocols of the thirty-seven sittings of the High Commission from the 27th February to 6th May, the 36th setting forth the discussion and terms of the treaty which was agreed to on the 6th May.

Mr. Grote, the historian of Greece, is seriously ill.

Mr. Childers, M.P., is still at Nice. The health of the right hon. gentleman is improving.

The death is announced of Mr. Vincent Scully, for many years M.P. for Cork County. Deceased was in his sixty-first year.

We regret to announce the death of Mr. John Biggs, of Leicester, a magistrate, and for many years member for the borough, and one of the most active members of the Liberal party in that town.

The *Post* informs us that the Chief Commissioner of Works has it in contemplation to add another attractive feature to the metropolis, by displaying the lime light on the great clock tower at the New Palace of Westminster so long as the House of Commons is sitting. The light will be visible from every portion of the town, and when it is extinguished it will be known far and near that the labours of the Legislature are suspended. The arrangements for displaying the light will be under the direction of Dr. Percy and Professor Tyndall.

An American exchange, describing a funeral, says: "The procession was very fine, and nearly two miles in length; as was also the prayer of Dr. Perry, the chaplain."

## THE STATE OF PARIS.

Paris is still under military law, and is divided into four commands, under four generals, Marshal MacMahon being supreme. All powers of the civil authorities for the maintenance of order are transferred to the military. The Belleville quarter is even now very unsafe. The districts of Belleville, La Villette, and Montrouge are still occupied by the military, infantry and cavalry patrolling the streets day and night. There are frequent assassinations or attempts to shoot officers, and many women and children have been captured during the week in the act of pouring petroleum into cellars. Three women were arrested on Monday on a charge of incendiarism. The whole population is being disarmed, and several hundreds of thousands of muskets have been given up. Arrests and denunciations continue to be made—many of the arrested apparently belonging to the respectable classes. Ten thousand labourers are employed in removing barricades and in cleansing Paris, and removing obstacles in the thoroughfares. The smell of corpses in some places is offensively strong, and it is feared that hot weather following upon the heavy rain would breed a pestilence. The influx of foreigners and of people from the provinces during the last few days has been enormous—ingress and egress being now free—but the wretched weather has greatly interfered with sightseeing. Some of the theatres are open, but under restrictions; but the reopening of the *cafés chantants* has not yet been authorised. The city gates are closed at nine, and the *cafés* at eleven p.m. It has been proposed to set on foot throughout Europe a subscription to restore the public buildings destroyed in Paris. The journals are chiefly occupied with the discussion of the Legitimist and Orleanist question. The prevailing opinion seems to be that a compromise has been made, and that the Comte de Chambord will before long be king.

There are 40,000 troops in Paris, and as many more garrisoning the forts. They complain that they are generally unpopular. This is supposed to be owing partly to the severities exercised by the military authorities, and partly also to the deeply-rooted Parisian dislike of military rule and the abolition of the National Guard—a measure which, however necessary, under no circumstances is likely to be welcome. The various Diplomatic Corps are returning to Paris.

The Archbishop's funeral was to be celebrated on Wednesday (this day). It is expected that the ceremony will be on a very imposing scale. His remains and those of Monseigneur Surat have been laid in state at Notre Dame. The special correspondent of the *Standard*, who visited the cathedral on Thursday, says the ante-room in which the body of the Archbishop lay was brilliantly lighted by candelabra and innumerable other candles.

The bier was placed in the middle of the room, the public passing along at its left. To the left of the line of passage were rows of kneeling nuns in their white head-dresses and black robes, praying; on the right was a similar line of monks. The bier itself was of black velvet and silver. The Archbishop was in his full dress, robes and mitre. Around him were scattered piles of flowers. The face had greatly fallen in, and decomposition had made considerable progress. The hands, which we also visible, were partially clenched, as in the agony of death.

An official notice has been issued announcing that, in consequence of the state of siege existing in Paris, the publication and circulation of newspapers in the Department of the Seine are subject to a preliminary authorisation, to be given only by order of the Marshal commanding in Paris. The sale of journals about the streets is forbidden.

The proposed fortresses in the interior of Paris will probably be erected on Montmartre and the Buttes Chaumont. The engineers have commenced surveying the ground.

Versailles is now the centre of political interest. At the sitting of the National Assembly on Monday, the Reporter of the Commission charged to examine the elections of the Prince de Joinville and the Duc d'Aumale ascended the tribune at half-past three. M. Thiers immediately demanded to speak. He said the question was extremely grave, and it could not be resolved without the fullest explanations. He was ill, fatigued, and suffering, and asked that the discussion be postponed until Thursday. He pledged himself that the delay would be beneficial to the harmony it was desired to arrive at on this question. M. Thiers added that the Committee was of opinion that the verification of the election of the princes and the abolition of the laws exiling them from France should be settled simultaneously. The Chamber agreed to the adjournment. M. Pelletreau de Villeneuve asked that, since there was time, the report should be read, printed, and distributed. President Grevy pointed out that the regulations did not prescribe this communication and printing in the matter of electoral reports, but that the Chamber had power to depart from its usages. The Chamber being consulted, and taken by surprise, did not appreciate the importance of the proposal. A portion of the Deputies did not vote, and the motion was lost.

The following appointments have been published:—M. Lambrecht as Minister of the Interior; M. Lefranc, Minister of Agriculture; General Cissey, Minister of War; M. Leon Say, Prefect of the Seine; and General Leflo as Ambassador to St. Petersburg.

It is declared very positively by correspondents that "the fusion" of the Orleanist and Legitimist claims is complete; that the Comte de Chambord will occupy the French throne, if throne there is to be, and that the Duc d'Aumale will act as Lieutenant of the kingdom. The *Soir* declares that the Orleanist Princes elected to the Chamber intend to refuse to sit, after an oral statement to the Assembly of the reasons of their refusal. The Duc d'Aumale is now at Versailles.

The Left and Centre persist in proposing the prolongation of M. Thiers' powers for two years, in order to afford to the country guarantees of stability, without which neither merchants nor financiers are able to undertake any important operation. It is regarded as certain that the Assembly will agree to the prolongation.

The date of the 140 supplementary elections is not yet fixed.

Perfect tranquillity prevails in the Departments.

The Commssion sitting at Versailles to consider the reorganisation of the army, has unanimously adopted the principle of compulsory military service for all Frenchmen, in contradiction to the advice of M. Thiers, who urged the re-establishment of the law of 1832.

It is believed that the decree dissolving the National Guard of Paris will be extended to the whole of France.

There are now at Versailles about 40,000 insurgent prisoners. Many of them will be sent to the seaport towns for trial.

At the offices of the Legitimist journals in the Departments signatures are being obtained to an address, which is to be presented to the Pope on the 16th of June. The address terminates as follows:—"May France, restored and regenerated, soon lend once more the aid of her avenging arm to her oppressed Father."

### THE COMMUNIST LEADERS.

Details of the arrest on Saturday of the Communist Foreign Minister, Paschal Grousset, are to hand. It seems he has been living for some time in his father's house dressed as a woman, and passing for one of his sisters. He was captured while visiting his mistress, and was still in female attire when arrested. The mob tried to drag him from the carriage, and he would have been torn to pieces if a general passing by that way had not ordered all officers and soldiers who were near to form an escort. Rumours of the arrest of Felix Pyat, either in Paris or Switzerland, lack confirmation. Papers of Pyat have been discovered, and among them many letters urging the immediate execution of all the hostages. The Federalist Lieutenant-Colonel Boursier committed suicide on Monday at the moment of being arrested. The body has been found of Lullier, who was killed at one of the last Belleville barricades. M. Kreulin, who was taken prisoner with the insurgents at Vincennes, has been shot. A similar fate has befallen M. Oscyn, a member of the Commune, who was taken prisoner by the Prussians, and by them handed over to the French authorities. On the body of Varlin, a member of the Commune shot at Montmartre, the sum of 400,000 francs was found. Mathieu, another officer of the Commune, had in his possession when taken 1,500,000 francs. It still seems doubtful whether Courbet, the painter, has perished or not. According to the last account, he is with the Bavarian force outside Paris. Up to the present the bodies of forty-one members or delegates of the Commune, killed in the fighting or subsequently shot, have been identified.

Rochefort, Assi, Johannard, Mogrot, Eudes, Malgournel, Ranvier, George Duchene, Okolowitz, and Durassier, all members or supporters of the Commune, are prisoners at Versailles awaiting sentence.

### PUBLIC BUILDINGS DESTROYED.

A correspondent of the *Daily News* gives the following account of the public buildings destroyed in Paris:—

The Ministère des Finances, at the extreme end of the Rue Rivoli, is a complete ruin, many of the arches of the long portico that forms the striking feature in the Rue Rivoli being entirely consumed. With regard to the Tuileries, it is, perhaps, hardly so correct to term it a total ruin. The centre and the left pavilion (as we stand facing the front entrance to the garden) is certainly destroyed as far as the interior goes, the walls only yet standing; but the new Pavillon de Flore, at the right angle with the wing facing the Seine, is by comparison but slightly injured. Externally the damage seems less than it is really inside. Fortunately the carvings and figures on this new part have escaped; even many of the windows are not hurt; and, though the chief of the roof is uncovered, the main joists still hold. The most striking view of the whole is from the Cour du Carrousel. What must the sight have been if, in addition to the ruined terraces of the Palace and the daylight to be seen through every window, the Louvre at our back had also been burnt? Happily this calamity has been spared, and only the Bibliothèque—great as that loss is—was consumed. In this quarter must be recorded also the loss of the Montpensier wing of the Palais Royal, the residence formerly of the Prince Napoleon (Jerome). Of the other public buildings on the same side of the Seine must be enumerated the Casernes Napoléon and Lobau, behind the Hotel de Ville, the Arsenal and the Grenier d'Abondance, near the Bastille, the partial destruction of the Prince Eugene Barracks in the Chateau d'Eau, and the Entrepot des Douanes at Villette.

To visit the rest of the public buildings we must cross the river near Notre Dame. This had a narrow escape. The insurgents intended to make it a vast

bonfire, and have succeeded in defacing a good deal of the inside woodwork. Fortunately, however, they were surprised in the task, and by the exertions of the officials at the Hotel Dieu any further wreck was prevented. It is at the Palais de Justice, at the foot of the Boulevard St. Michel and the corner of the Place Dauphin, that the destruction at this end commences. The new Cour de Cassation and a portion of the old building are entirely gutted. All the old houses in the Rue Jerusalem, forming the head rendezvous of the Paris police, are destroyed. By almost a miracle the beautiful Gothic church of Ste. Cnapelle has escaped from any damage, notwithstanding the fire surrounded it on three sides. No damage has been done by fire, and only slightly from bombs, to either the Pantheon, the Luxemburg, or St. Sulpice, though the whole neighbourhood has been in a panic for days as to the state of the Catacombs of the latter, reported to be filled with powder. Happily none of these stories have turned out to have foundations. The first effect from the fire near St. Sulpice is the Mont Parnasse Railway station—the Rive Gauche of the Western Railway—which is a complete ruin. This brings us to the Rues de Lille and du Bac, and a mass of buildings facing the Quai Voltaire, stretching nearly to the Quai d'Orsay, where in a small compass comparatively is collected as much destruction as could possibly be crowded together. The Conseil d'Etat and the Cour des Comptes, really one building, form an imposing and majestic ruin with its spacious courtyard. The great staircases and galleries hardly show traces of where they stood. Part of this building, and also isolated premises belonging to the Cour des Comptes, were, it is believed, blown up, the more effectually to scatter and destroy the valuable financial archives that have been destroyed. Then there is the Legion d'Honneur, not so utterly destroyed as the Conseil d'Etat. The south colonnade is comparatively uninjured, and the elegant statues of Justice, Prudence, Honour, &c., that ornamented the sides of the roof, remain unhurt, standing in their eminence on the top of the naked walls as though they protested against all the senseless ruin around them. With the Caserne de Quai d'Orsay completely gutted, terminates the list of public buildings destroyed; but the description in this quarter would be manifestly incomplete without mentioning how this neighbourhood seems especially to have been singled out for its old mansions belonging to the French aristocracy. Who that has seen them does not remember with delight the magnificent old houses—almost chateaux in their way—in the Quartier St. Germain? It would be tedious to give a street-by-street enumeration of these private properties that have been so dealt with, but the fact and the symptom are worth noting. Especially may be mentioned a house in the Rue de Poitiers, where in '49 was held a famous political club, of which MM. Thiers, Guizot, and Montalembert were among the principal members.

The churches of Paris have escaped better than could have been supposed. I have already mentioned Notre Dame; others are also named by rumour as having been decided upon for destruction. Among them are St. Sulpice, the Madeleine, and St. Vincent de Paul. To none, however, has serious damage come, save to St. Eustache, in the Place des Halles. Struck by a shell, the roof caught fire, and the face of the outer walls is much injured by musketry fire. I have not been inside, so cannot tell the damage done there; but there are good reasons for believing this fire was accidental, and not the work of incendiarism. The chancel of St. Leu, in the Boulevard Sebastopol, and St. Gervais, near the Hotel de Ville, have also suffered from bombs. Not so fortunate, however, as the churches, two theatres have been entirely destroyed—the Lyrique and the Porte St. Martin.

## EXTRACTS FROM CORRESPONDENCE.

DESIGNS OF THE COMMUNE.—Papers just found in the possession of Paschal Grousset show that at the last Cabinet Council held at the Hôtel de Ville, the question of the burning of Paris was discussed. The veteran Delescluze was of opinion that he and his colleagues should light a funeral pile worthy of the great cause for which they were fighting. The Commune, he said, should perish amid the ruins of the capital. Citizen Beslay, whose firmness of character several times saved the Bank from destruction, alone protested against the act of Vandalism advocated by the War Delegate and his friends; his opposition was met with the most violent reproaches, and Beslay had some difficulty in effecting a safe retreat from the Hôtel de Ville.

ROCHEFORT.—Henri Rochefort has now become a marquis, in consequence of the death of his father, who has just departed this life, at the advanced age of eighty-one years. He is said to have been a Legitimist, and to have died in absolute want. More than forty years ago he married a well-known pastrycook woman, *la mère* Morel, by whom he had the present marquis and two daughters. The marquis is said to be ill at ease in his cell, and even the voyages of Captain Cook have failed to distract him. The fact is, that he is seriously alarmed at the announcement which has been made to him, that he is to appear before a court-martial on the charge of having aided and abetted the Commune, and not, as he supposed, simply to answer for a press offence.—*Letter in Pall Mall Gazette.*

THE RECENT SCENES IN PARIS.—The Rev. Edward Forbes, the well-known English clergyman in Paris, had a narrow escape from being killed by a shell in the streets. Writing in the *Record* of the last days of the civil war, Mr. Forbes says:—"I met a heartrending scene—the father of a family, holding his two little boys by the hand, the mother following with a babe in her arms and a little girl clinging to her, the parents as pale as death, and the poor children sobbing and crying as if conscious of the terrible calamity about to make them orphans. But perhaps the most hideous and revolting sight has been the treatment shown to the wretched women accused of harbouring insurgents, or trying to set fire to buildings. Men and women look and clap their hands, jeering at them, shaking their fists in their faces, spitting on them, and calling on the soldiers to shoot them on the spot, or to wait until they bring boiling water to scald them. About twenty women were being hurried along by the soldiers; one nearly seventy years old could not get on fast enough, and she fell down; they picked her up, but being unable to get on, and again falling, they shot her on the ground. I saw her body carried along the street, the blood streaming from it. The effect of all this is very brutalising, and for the last few days no one's life in Paris has been worth an hour's purchase."

THE ATTEMPTED DESTRUCTION OF NOTRE DAME.—The special correspondent of the *Standard* writes:—"Externally it is altogether uninjured. I only saw the mark of a single shot upon the façade. It is still guarded by troops, and I am sorry to say I was unable to effect an entrance. I understand that a considerable number of men are at work within it, under the superintendence of the clergy, preparing the interior for the ceremony of the lying in state of the Archbishop. Notre Dame had a wonderful escape. The incendiaries had heaped the chairs together at various points, especially against the beautiful wooden choir, and had set it on fire in four places, and then, secure that this work would be accomplished, left to set fire to the Palais de Justice and the surrounding courts. The students in the seminary close by saw the mob passing from the window, roused all the inhabitants round, burst open the doors, and with enormous trouble and much risk, for many were carried out insensible from the dense smoke, succeeded in putting out the fire. During this time the incendiaries returned, and endeavoured to drive the people out, but the indignation was so fierce, and the opposition so determined, and the guns of Cissy were already thundering so close upon the left bank, while Vinoy was pressing down upon the right, that they had no time to recommence their work, and were forced to leave the object of their hate, not intact, indeed, for the interior woodwork is much damaged, but at least without any great permanent injury."

THE HORRORS OF PERE LA CHAISE.—The special correspondent of the *Daily News* has visited Père la Chaise, one of the last strongholds of the Commune. The following is an extract from his narrative:—"Most of the monuments are of soft stone, and the shells have ruined them terribly. Some of the monuments, I cannot help thinking, must have been used by the Federalists as ammunition depots, and blown up either by them or the Versailles shells. The result not unfrequently is very ghastly. Coffins have been broken in, and the decomposing remains spattered against the walls of the vaults. But the sight of Père la Chaise in ghastliness is reserved to the last. We come down on the south-eastern corner. Here, close by the boundary wall, is a natural hollow. It is full of dead. You may measure the dead, not by the head, but by the yard and rood. There they lie in a double tier on the grass, powdered over with a coating of chloride of lime—a hundred and fifty of them patent to the eye, besides what have been hidden by the earth which the gravediggers have flung upon them. Among the dead are many women. There, thrown up in the sunlight, is a well-rounded arm, with a ring on the finger; there is a bust shapely in death; and there are faces which it makes one sick to look upon—faces distorted out of humanity, with ferocity and agony combined. The ghastly effects of the dusky white powdering on the dulled eyes, the gnashed teeth, and the beards, cannot be described, and no chloride of lime can quell the taint of death that rises out of this charnel-pit, recalling to me olfactory memories of Gravelotte and Sedan. How, then, died these men and women? Were they carried there dead, and laid out in this ghastly lying-in state in this deadhole of the Père la Chaise? Not so; the hole has been replenished from a quarter much nearer at hand. They took—where I know not—but they posted them up against this pock-pitted wall close by the deadhole here, and they shot them as they stood or crouched. You cannot fail in your discernment, for the wall is clotted with gore and brains among the bullet-holes, and there are lumps and *gouts* of dried blood in the tangled grass at the wall foot. There was another shooting match across the road, on the edge of the quarry. Here there was a hole dug—about knee-deep—to hold the people while they were being shot. The sun's rays have not got to the bottom of this trough as yet, and the blood is yet wet there; all around are *gouts*. Some corpses must have been disembowelled before they were dragged across into the corner."

## NOTES AND INCIDENTS.

French priests are working hard in the interest of the temporal power in view of the 140 elections to take place shortly. Deputations from numerous French country districts have waited upon the Pope.

The French press seems unable to learn modesty. The *Siècle*, speaking of Paris, and of the necessity of quickly restoring it, says:—"This city cannot perish, because it is France! If Paris were to disappear, humanity would no longer know whither to go; and we should relapse into the shades of barbarism!"

When the siege of Paris was commenced by the Prussians, the stores of wine were carefully estimated. At its close it was found that the wine had been consumed at the enormous rate of nearly eight million gallons per month. Under the reign of the Commune the consumption was even larger. This may account for some part of the terrible events we have seen, and supersede the necessity for inventing a theory of "contagious mental alienation" in the population of Belleville and Montmartre.—*British Medical Journal.*

The Versailles Assembly has unanimously voted a credit of one million francs (£40,000) for the rebuilding of the house of M. Thiers, destroyed by the Communists.

The Versailles correspondent of the *Daily Telegraph* is responsible for a wild story to the effect that an "insurgent of note" has boasted of the determination of the Communists to destroy London, Liverpool, and Bristol by fire. They are said to be meditating "a revolution which is to regenerate the "world," and which is to have its beginning in England. The real object of this story is manifestly to stir up popular indignation in this country against any of the Parisian refugees who may reach our shores.

The National Assembly will for the present remain at Versailles, but the Ministries of War and Finance will be removed to Paris.

The Pope has sent 60,000 francs for the relief of Paris, and several chests of sacred objects for the churches.

PRINCE NAPOLEON'S MANIFESTO.—Prince Napoleon has sent a long communication to Jules Favre, in which he tells him that his work is comp'e e, and that history will call him "l'Homme Fatal." The Prince admits that the Empire committed great faults, and its defeats were great, but its disasters date from Jules Favre. The Napoleons have, however, one consolation, that of having fallen with the country; whilst Favre's elevation dates from its misfortunes. The inevitable consequence of his usurpation was the revolution of March 18, and the burning of Paris, for which he is responsible. Prince Napoleon taunts Favre with shedding tears at Ferrières; asserts that he sold France to Germany in exchange for his personal Republic; that his incapable conduct brought on the triumph of the Commune; and that the German demands have increased every day. He concludes by declaring that the only source from which the Government can draw legitimacy and force is by an appeal to the French people, which the Napoleons claim, and on which France ought to insist.

The free trade papers fear that the Government intends to place an *ad valorem* duty on silk, wool, cotton, and hemp.

The *Times* correspondent at Versailles says that the new loan will be 100,000,000*l.* sterling.

Marshal MacMahon has issued another address to the soldiers of the army engaged before Paris, in which he thanks them for their courage and devotion.

It is officially stated that the Bank of France advanced to the Commune 9,401,000 francs from the funds of the city of Paris, and 7,290,000 in virtue of a blank order from Versailles.

During the French siege of Paris the metallic deposit in the Bank of France increased by 27 million francs.

Preparations have been commenced for the restoration of the Vendôme Column.

The Luxembourg is to replace temporarily the Hôtel de Ville, and the staff has already moved there.

Marshal Bazaine is expected at Versailles in a few days.

The railway service from Paris over the lines to Normandy and Brittany has been resumed as before the war.

The *Figaro* calculates the number of insurgents still at large in Paris who have escaped military justice at 50,000 men. These persons will, it thinks, always constitute a source of danger, and will only await a favourable opportunity for exciting disturbances.

Four hundred insurgents were made prisoners in Fort Vincennes, among whom were fifteen functionaries of the Commune.

Seventy trains are said to have been ordered for the transport home of German troops.

## THE GOVERNMENT BALLOT BILL.

On Wednesday evening a public meeting, called by the Bradford Liberal Electoral Association, was held in St. George's Hall, Bradford, to urge on the Government the necessity of pressing forward, and passing into law without further delay, the Government Ballot Bill. There was a large attendance, the orchestra, stalls, and area, being crowded, while there were considerable numbers of persons in the galleries. Alderman West presided, and on the platform were also Mr. A. Illingworth, M.P., Mr. R. Kell, Mr. J. Godwin, Mr. S. Watmuff, Mr. W. Whitehead, Aldermen Law, Rawson, and Cole, Messrs. W. D. Hertz, B. Priestly, W. Byles, B. Wainhouse, James Wales, E. Thomas, and others. Mr. Miall, on making his appearance on the platform was loudly cheered.

The CHAIRMAN in opening the proceedings said he hoped that other measures would be put aside in order that the Ballot Bill might be passed. There was no doubt that the Government had this session been weakened in the House of Commons because their measures were too weak. If they did not stick to the Ballot Bill and carry it, their position would be further weakened, both in the country and in the House of Commons. The chairman concluded by reading letters of apology from Mr. Forster, M.P., Ald. Carter, M.P., Sir Titus Salt, and Mr. Leatham, M.P. Mr. Forster's letter, of

which we have already published the substance, stated that his engagements prevented his being in Yorkshire at Whitsuntide, but that he believed he should get the Ballot Bill through this session.

Mr. ROBERT KELL moved :—

That this meeting desires to express its strong conviction that, for the prevention of intimidation and corruption, and for the insuring purity and usefulness in our political and municipal institutions, it is essential that no election should take place without the protection of the Ballot.

He said it was the duty of Bradford to back Mr. Forster up on every possible occasion. They had all felt that, and always would feel it, and if there had been some passages which had resulted in a discrepancy of feeling being manifested, at all events, on this, and on the great Liberal questions generally, Mr. Forster deserved their hearty confidence and support. He would not enter into any defence of the principle of the ballot. That was unnecessary, because the ballot was now a part of the programme of almost every section who called themselves Liberals. The chairman had said that the opinion of almost everybody in Bradford was in favour of the ballot. He was not so sure on that point—(Hear, hear)—for the same reason which led him to believe that there were many persons in the House of Commons who were not desirous that the Ballot Bill should become law ; and that was, that there were here, as elsewhere, men who sought to promote party interests, and who were willing to sacrifice principle in order to promote those measures. (Hear, hear.) What was it men wanted when they came to an election? It was the real honest opinion of the voter. They did not want the opinion of his landlord, or his employer, or his parson, nor of the people who traded his shop. They wanted his own earnest, honest, unbiassed opinion. (Cheers.)

Alderman COLE, in seconding the resolution, said that while there were hundreds of persons, even in Bradford, to whom the protection of the Ballot would be of no value whatever, on the other hand there were hundreds more to whom it would be of priceless value ; men who held opinions which it was dangerous for them to express in their votes. For their sake it was that he contended the Ballot was necessary. When that was once obtained, he did not believe it would be worth any man's while to bribe another in order to obtain his vote, and the passing of the bill would put an end to that sort of corruption. (Hear, hear.) But he did not believe the Ballot was more important for Parliamentary than for municipal elections.

Mr. MIALL, M.P. (who was received with vociferous cheering, the audience rising to their feet, and waving hats, handkerchiefs, &c.), said, in supporting the resolution :—Ladies and gentlemen,—Whitsuntide is a holiday season, and I believe it is specially kept as a holiday at Bradford. Unfortunately, some of you have political consciences —(Hear, hear)—and feel yourself bound to promote a great public question even when the promotion of it curtails your liberty to enjoy yourselves as you otherwise would. It is a misfortune to me that you are so deeply interested in these matters—(laughter) —because I too have been deprived of a holiday that I had promised myself for three months, and that by the very tone of my voice you may see I very much required. (Hear, hear.) But it is always a pleasure for me to meet my constituents, or any portion of my constituents, in this hall. There is so much of thorough robust earnest feeling on behalf of the great principles that I love—(loud and prolonged cheering)—there is so quick and so vivid a response to any sentiments that I may present to you when having in them any element which commends them to my conscience and my feelings, that whatever I may have had to give up of mere private enjoyment, I generally find full compensation for it in the reciprocation of sentiments between me and yourselves. (Cheers.) Now this question about which we are met on Whitsun Wednesday is one of the driest questions that can come before any assembly. It is almost impossible to argue upon a question which has been argued out, and upon which every intelligent and honest man, or nearly every one, has made up his mind. One does not like to thresh out straw for the third or fourth time—(laughter)—and one does not feel that he is thereby doing the public any great service. On such an evening as this, it would be almost mockery to such an assembly to go into any elaborate justification of what all of us believe to be a great public necessity. (Hear, hear.) But let me be allowed to say just this much respecting the ballot, as a mere abstract question, and then pass on. We want the ballot, because we want the franchise which has been given by the law to a large portion of the adult males of the kingdom to become a reality. (Hear, hear.) To a very considerable extent, although the law allows it, although the revising barrister confirms it, and although the right exists for any man to go to the poll and record his vote for candidates for the House of Commons—that right is a pretence. We want the ballot to make that a reality, instead of being, what it is now to a very large extent, a pretence. (Hear, hear.) We desire some safeguard in order to effect the true transmission of a man's own thoughts into the sum total which makes up national representation. (Hear, hear.) We want it because ordinarily, when the thought or the purpose is going from a man's mind into the record of votes that are given in Parliament, there are so many influences—sinister influences, I may call them—that turn the vote aside either on the one side or the other, that the mark which it hits is not the mark at which the voter aimed. (Hear, hear.) Law did not intend to give to a manufacturer, for example, the votes of his workpeople. ("No," and "Hear, hear.") Law did not give to landlords the votes of their tenants. (Hear, hear.) Law did not intend to give to customers at a shop—(Hear, hear)—the votes of the tradesman. (Hear, hear,) But custom and those—what shall I call them?—depraved tendencies of humane nature—("Right," and "Hear, hear")—which came into play over questions about which we have strong feelings of difference, do actually pervert the law in such a manner, that for the usual purpose for which an election is intended, law had better have given a multiplicity of votes to the manufacturer, according to the number of workmen, and to the landlord according to the number of his tenants, than leave them now without the slightest protection. (Loud cheers.) We should then have precisely the same result, but without the tyranny of the process. (Hear, hear.) We should probably have no great difference in the choice of members, but we should have a great difference in the peace of communities —("Hear, hear," and applause)—and if elections were conducted upon that plan, whilst all of us would regard the plan as an unjust one, we should probably sooner forget both the process and the result, than we do under the present system. (Hear, hear.) Now what we want to prevent by the ballot, and what I think will be prevented by the bill of my right hon. colleague, is this—that every voter should be open to every influence which is legitimate in its character, and that he should be protected against every influence that is likely to pervert his vote by illegitimate means. (Hear, hear.) The hon. member went on to describe, in some detail, the scope of the various clauses of the bill, and their practical working at elections, from which he drew the conclusion that it was a thoroughly honest bill, which went directly to its purpose. He went on to say : I had a few words with my right hon. colleague before coming down. (Hear, hear.) He said, "How are you going to spend your Whitsuntide?" "Well," I said, "that is rather a sore point with me. I was going to spend it so-and-so, but I am going down to Bradford. I am going down for the purpose of supporting your bill," and he said, "I am very glad of that." (Loud and prolonged cheering.) I said, "What shall I say to the people of Bradford for you?" (A voice, "That is the way to say it.") He said, "Tell them that the Government is as earnest upon carrying this bill as they can be—(loud cheers),—and tell them that we hope to carry it this session." (Renewed cheering.) Well, now it is very difficult to associate with this subject anything like sentiment, even political sentiment. I have given you a dry uncoloured picture of the process through which I hope you will in future pass whenever you choose a member of Parliament. But after all, there are some sentiments that even through this narrow chink come into our minds and expand until we feel something equivalent to political excitement. We have all seen what is going on abroad. We have seen it with shuddering and horror. ("Aye" and "Hear, hear.") We have seen how, after political institutions have been perverted by ambition, or populations have been depraved by the wicked practice of those who either have governed or would govern them, the retribution comes back in the shape of a violent revolution, overturning thrones, subverting national institutions, destroying great and beautiful monuments that represent the history of the people, and almost drowning themselves in the blood of the inhabitants. If we would avert any such sins from our own country let us by all that becomes us, all that is legitimate and fair, implant into our people an intelligent political understanding and creed, but especially those moral feelings, those high feelings of responsibility to the country and to God, which are the only guides that are safe during a period of popular revolution. (Cheers.) No one knows what may come to England hereafter, but every one may calculate what will be the effect of those means that he may take in order to guide the destinies of England in the immediate present. I would not—no not for worlds—be one of those who by pandering to the bad appetites and passions of the people are seeking to accomplish any ambitious ends of their own. (Cheers.) I would look upon my responsibility in such a case as a burden that ought to crush me to the end of my days. If I be found in this town or elsewhere lifting up my voice or using any argument, or relying upon any inducement but such as would become intelligent and righteous citizens and electors, may my position in the political world utterly perish! (Loud and prolonged cheering.) If I were a resident in Bradford —and I am not,—if I was an elector here and charged with any peculiar local responsibility, I should feel a pride in lifting up a population, so far as legitimate means could effect it, by every possible leverage that should come in my power. But to reach ends that are paltry in themselves as compared with the real benefit, the benefit of this great country—to reach ends that are paltry in themselves by means that are lowering to the general tone and moral sentiment of the population, is that which, if I could consent to adopt it, I should feel coming back to Bradford a retribution on my own conscience. And I thank God that I have got a conscience. I don't mean or pretend to say that my morality is greater than that of other people, but what I do say is this, that so far as my conscience is concerned, I think I am prepared to eschew once and for all the use of all illegal means towards accomplishing any political end, however valuable it may seem to be. (Loud cheers.) This is one of my reasons for supporting the ballot. I don't think that the ballot is desirable in itself, but it is necessary as a means towards the accomplishment of a certain result. (Hear, hear.) I desire that result —namely, that whatever may be the future House of Commons, it may fairly, nationally, and fully represent the true political opinions of the people of this country. The hon. gentleman resumed his seat amid loud and prolonged cheering.

The resolution was unanimously carried.

Alderman LAW moved the second resolution, as follows :—

That this meeting records its approval of the provisions of the Municipal and Parliamentary Elections Bill, and urges upon the Government and Parliament the imperative necessity of passing this measure into law during the present session ; and suggests that, after the recess, it should take precedence over all others ; and that a copy of these resolutions be sent to the Right Hon. W. E. Gladstone, and to the Right Hon. W. E. Forster, through the chairman.

He said he did most heartily desire that the bill brought in by Mr. Forster should pass, and pass this session. He hoped it would be a long time before there was a general Parliamentary election, or an election for Bradford ; but as sure as November came round there would be contested municipal elections in the borough, and he believed the provisions of the bill would be found as desirable for municipal as for Parliamentary elections. The speaker proceeded to contend that the ballot was desirable not only as a preventative of intimidation, but as a means of ensuring the quiet and orderly conduct of elections. He denounced the idea that the political views of the landowners in any country should of itself determine the political character of the representation, and suggested that it might be advantageous to make it penal to ask a man how he voted. (Hear, hear.)

Mr. B. PRIESTLEY seconded the resolution, and as a Town Councillor, who had had enough of open elections in 1870 to last him his lifetime, sincerely hoped that the Ballot Bill would, at any rate, become law before 1873. (Cheers and laughter.)

Mr. ALFRED ILLINGWORTH, M.P., then rose to support the resolution, and was received with great cheering. He quite agreed that it would be a national disappointment were the public this session to go without the Ballot Bill. (Hear, hear.) He compared the working of the ballot to a jury sitting in a court upon a trial. After listening to the evidence, the jury retired, and in secresy deliberated, and came into court with their final decision. Much of what was necessary in a trial by jury was equally important when choosing a man to represent them, having such gigantic interests in this great nation. And, therefore, it was of the highest importance that they should seek to raise the tone of public opinion, in order to secure this method of secret voting, thereby leading their fellow-men to respect the convictions of their neighbours. On the second reading of the Ballot Bill, Mr. Disraeli allowed it to pass unchallenged, without a division ; but although he might not like it well enough to allow it to pass without discussion, he (Mr. Illingworth) believed that the principle would be conceded, and when the principle was once conceded, it would be impossible to wrangle about the details. He had heard Mr. Forster say that he could get it through in a couple of nights if he could only get at it. If they were to postpone for the moment the Army Regulation Bill, and place the Ballot Bill first, it would be in the interests of the Government, and in the interests of the country. Mr. Illingworth proceeded to say that Mr. Miall had during the present session lifted up another great question. (Loud and prolonged cheering.) He was not there to tell them how Mr. Miall had discharged his duty. Many of them knew Mr. Miall long before this session. He read an extract from a letter from Mr. Goldwin Smith, congratulating Mr. Miall on his motion. They in America have already had a brief outline, and they soon hoped to have a copy of the full report of the debate. As to the numbers for and against the motion, Mr. Smith had stated that it was the beginning of the end. Mr. Illingworth alluded to the petition which had been sent to the House against the disestablishment motion. He was in the House of Commons when the petition was presented, and he considered that it was presented in a somewhat unusual manner, Mr. Miall having just been about to introduce his motion. But the attempt did not succeed, and the transaction was treated by the hon. member as it deserved. He had had the curiosity to look over that petition. A few of the signatures were from Dewsbury, Huddersfield, and even London. Petitions presented to the House of Commons might be signed by children, or even for children at the breast, for aught he knew. (Laughter.) In some cases there were from five to eight signatures for one household. The signatures of ladies also formed no inconsiderable portion of the petition. He concluded by urging his hearers to keep attached to their principles until the time of their reward came. (Loud cheers.)

The resolution was then put to the meeting, and carried unanimously.

A vote of thanks to the Chairman (moved by Mr. MIALL, and seconded by Mr. WALES) brought the proceedings to a close.

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A white-throated wren recently built its nest in the letter-box of the Duke of Rutland's gamekeeper at Links, near Newmarket, and produced six young ones. During its incubation the old bird took no notice of the intrusion of the persons who went for the letters night and morning. A short distance off this remarkable nest is one built by a lark under the metals on the line of railway between Newmarket and Dullingham. The bird is sitting upon four eggs, and takes no notice of the thirty trains which pass over the line daily.

# Literature.

## "THE COMING RACE."*

This book is not the less tinctured with delicate satire that it is ingenious and learned. Clearly the author is not a mere story-teller, though he can tell a story well. He has studied science, he has at all events dipped into comparative philology, and is *au courant* of all the great movements of the day. He has, too, a lively fancy, which never flags. Above all, he has a quiet reserved humour, which suits this style of writing excellently, and is the more powerful that it is never obtruded. We are much mistaken if we have not met with him before in writings which were as ingenious in some respects as they were bold and individual in others. The book, however, is wholly anonymous, and all that can be hazarded in this regard is a guess.

We take it that the purpose of the book is quietly to exhibit the pretensions of the progress-of-science-and-civilisation outcry, and to ridicule, in a subdued fashion, the notion that everything in the way of human and social bliss is to be obtained by political and outward changes and reforms. But the writer of the "Coming Race" never descends to personalities; he is never coarse and over-eager to make points against great persons or institutions; nay, he never even recognises them as such at all. He deals with general principles, and not with temporary or local expedients. So much for the intention: the execution is capital. The writer, who professes to be an American—(and not without some reason, seeing the Americans are the genuine go-ahead race of the world)—sets out with another in a mining enterprise. When sinking a shaft, his companion descends and returns to the surface with expressions of concern and consternation which he cannot disguise, do what he will. He declines to go into details as to the result of his descent. Our author, taking care first to mellow the mind of his companion by copious draughts of genial wine, at last succeeds in extracting the information that, far down in the bowels of the earth, he saw unmistakeable proof of the existence of human creatures. Our author agrees to descend with his fellow-miner. He safely reaches the bottom of the shaft, and sees, not far off, the gleam of interminable lines of what are undoubtedly street-lamps. His companion, while on a ledge making fast the couplings, falls to the bottom through the cording giving way, and is killed.

"While I was bending over his corpse in grief and horror, I heard close at hand a strange sound between a snort and a hiss; and turning instinctively to the quarter from which it came, I saw emerging from a dark fissure in the rock, a vast and terrible head, with open jaws, and dull, ghastly, hungry eyes—the head of a monstrous reptile, resembling that of the crocodile or alligator, but infinitely larger than the largest creature of that kind I had ever beheld in my travels. I started to my feet, and fled down the valley at my utmost speed. I stopped at last, ashamed of my panic and my flight, and returned to the spot on which I had left the body of my friend. It was gone; doubtless the monster had already drawn it into its den and devoured it. The rope and the grappling hooks still lay where they had fallen, but they afforded me no chance of return; it was impossible to re-attach them to the rock above, and the sides of the rock were too sheer and smooth for human steps to clamber. I was alone in this strange world, amid the bowels of the earth."

A strange world, truly! Though without a sun, it "was bright and warm as an Italian "landscape at noon, but the air less oppres-"sive, the heat softer." Animals of a sort which are not now extant, but which had existed before the deluge, roamed about. The buildings were massive and graceful, the rooms lighted by the same lustre as diffused radiance without, the inhabitants, mild and tranquil in expression and very intelligent, had a strange sphinx-like look. This surprising community were served by automatons, which moved obedient to the touch of a peculiar staff which each of them carried with him, so that there were no menials, and paupers were non-existent; diseases were cured by a sort of mesmeric sympathy, and space was annihilated by the use of wings, which fitted on to the shoulders so neatly, that at first view our author deemed them to be proper adjuncts of the frame, and not invented adherents at all. Labour was reduced to a mild pleasure by the aid of machinery. The landscape was rendered beautiful by the mild and tender light.

"My host stepped out into the balcony. I followed him. We were on the uppermost story of one of the angular pyramids; the view beyond was of a wild and solemn beauty impossible to describe,—the vast ranges of precipitous rock which formed the distant background, the intermediate valleys of mystic many-coloured herbage, the flash of waters many of them like streams of roseate flame, the serene lustre diffused over all by the myriads of lamps, combined to form a whole of which no words of mine can convey adequate description; so splendid was it, yet so sombre; so lovely, yet so awful."

By the aid of mesmeric sympathy, our author's language was speedily learned; for, while in trance he was being cured of pain got by coming into contact with a rock, the mesmeriser—his host's daughter, Zee, had mystically divined the secret of his hitherto baffling speech; and could now converse with him. And the first use that these members of the "Coming Race" made of this means of communication was to ask our author to what race of human creatures he belonged; for certainly, they urged, "you do not "seem to belong to any civilised people, and you "cannot belong to the race of primeval savages "who dwell in the most desolate and remote re-"cesses of uncultivated nature, unacquainted "with other light than that they obtain from "volcanic fires, and contented to grope their "way in the dark as do many creeping, crawl-"ing, and even flying things."

Our author at once began proudly to tell of the glories of the United States and of democracy, only, however, to find that his words fell coldly on the ears of his new friends—his host earnestly cautioning Zee and him not to say anything of all that to others.

"Zee rose and kissed her father on the temples, saying with a smile, 'A Gy's [Gy being the name for woman there] tongue is wanton, but love can fetter it fast. And if, my father, you fear lest a chance word from me or yourself could expose our community to danger, by a desire to explore a world beyond us, will not a wave of *Vril*, properly impelled, wash even the memory of what we have heard the stranger say out of the tablets of the brain?"

"What is *Vril*? I asked."

Zee then told him of the astonishing powers of *Vril*—that mesmerism, electro-biology, and odic force, as he had explained them to her, were but inadequate guesses at it, because, applied scientifically through *Vril* conductors, they could exercise influence over minds, and bodies animal and vegetable, to an extent he would not believe. When he spoke about the abuses and impostures associated with mesmerism and such things in the Upper World, Zee received his "answers with much benignant attention, "and said that similar instances of abuse and "credulity had been familiar to their own "scientific experience in the infancy of their "knowledge, and while the properties of *Vril* "were misapprehended, but that she reserved "further discussion till he was more fitted to "enter upon it."

So as he extended his knowledge of the *Vril-ya*, or the civilised nations, as this strange people named themselves, he found that, by means of *Vril*, rocks could be cleft asunder; crowds slain, or diseases cured; and that from it the mild light was derived which supplied their lamps. It was a pure democracy where each was free; but where there were no laws, for each obeyed as though by an instinct implanted in his nature. Poverty was unknown, property held in common, and there was no difference in grade or position. Those who, as the population increased, wanted anything which their tastes desired, at once emigrated to a distance, and found it there. "Machinery was employed to "an inconceivable extent in all the operations "of labour without and within doors, and it "was the unceasing object of the department "charged with its administration to extend this "efficiency. There was no class of labourers or "servants, but all who were required to assist or "control the machinery were found in the chil-"dren, from the time they left the care of their "mothers to the marriageable age, which they "placed at sixteen for the *Gy-ei* (the females) "twenty for the *Ana* (the males)."

So our author goes on to construct his Utopia in a most consistent and thorough-going manner, at first rejoicing in the mild light that never dies out, fed by the wondrous *Vril*, and glad in the very attainment of new knowledge, communicated as though in dreams, and yet held fast in memory. Flashes of humour everywhere glance across the page, and a rare fancy communicates a peculiar charm to minute details of government and domestic life—every item of which has a meaning. But the Vril-ya could not rise above the limits of finite nature. They did not fear death, but death visited them too. There was no heroism; for where there was no vice and no evil there was no reason for its being; and love, too, was in some sort robbed of its glory in that it had no struggles to attain its object. All was regular ordered routine. The safety of the community, however, is threatened by Taë's sister's loving the stranger and daring to be curious about love and marriage and other things in the upper world.

"'May I, at least, without sinning against the law, ask if the Gy-ei in your country are of the same pale colour as yourself and no taller?' asks Taë's sister.

"'The Gy-ei in my country are much fairer of hue than I am, and their average height is at least a head shorter than mine.'

"'They cann t then be as strong as the Ana amongst you? But, I suppose, their superior vril force makes up for such disadvantages of size?'

"'They do not profess the vril force as you know it. But still they are very powerful in my country, and an An has small chance of a happy life if he be not more or less governed by his Gy.'

"'You speak feelingly,' said Taë's sister, 'You are married, of course.'

"'No, certainly not.'

"'Nor betrothed?'

"'Nor betrothed.'

"'Is it possible that no Gy has proposed to you?'

"'In may country the Gy does not propose; the An speaks first.'

"'What a strange reversal of the laws of nature!' said the maiden, 'and what want of modesty in your sex! But have you never proposed, never loved one Gy more than another?'

"I felt embarrassed by these ingenious questionings, and said, 'Pardon me: we are beginning to infringe. Thus much, only I will answer, and then I implore you ask no more. I did once feel the preference you speak of; I did propose, and the Gy would willingly have accepted me, but her parents refused their consent.'

"'Parents! Do you mean seriously to tell me that parents can interfere with the choice of their daughters?'

"'Indeed they can, and do very often.'

"'I should not like to live in that country,' said the Gy, simply, 'but I hope you will never go back to it?'

"I bowed my head in silence. The Gy gently raised my face with her right hand and looked into it tenderly. 'Stay with us,' she said, 'stay with us, and be loved.'"

This danger becoming known speedily, Taë, as one of the children commissioned to destroy whatever threatens the good of the community, is despatched to make an end of our author.

"'All hope then is gone,' I murmured, sinking down on the craggy wayside, 'and I shall never more see the sun.' I covered my face with my hands, and prayed to Him whose presence I had so often forgotten when the heavens had declared his handiwork. I felt His presence in the depths of the nether earth, and amidst the world of the grave. I looked up, taking comfort and courage from my prayers."

Taë finds himself unable to fulfil his cruel mission, and mediates for the stranger's life to be saved; Taë even feeling some desire to venture with him into the upper world. He is finally borne aloft through a chasm, clinging to Zee, whose great wings, expanded, bore her upward as an angel may soar heavenward, and he soon found himself on the familiar earth. "I often think of the young Gy as I sit alone "at night, and wonder how I could have "rejected such a love, no matter what dangers "attended it, or by what conditions it was "restricted. Only the more I think of a people "calmly developing in regions excluded from "our sight, and deemed uninhabitable by our "sages, powers surpassing our most disciplined "modes of force, and virtues to which our life, "social and political, becomes antagonistic in "proportion as our civilisation advances—the "more devoutly I pray that ages may yet "elapse before there emerge into sunlight our "inevitable destroyers."

It is altogether a curious and ingenious book, and contains many deep truths, presented in most attractive fanciful guise.

* *The Coming Race.* (Blackwood and Sons.)

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## HENRY HOLBEACH'S NEW BOOK.*

It is a hard thing to describe with any degree of fairness and truth a religious sect with whose views the writer has no real sympathy and in relation to whom he might be ready to say, after the manner of Sydney Smith, "As to "manners they have none, and their customs "are barbarous." Yet this is the task which Mr. Holbeach has assigned to himself, and what is more, which he has discharged with equal ability and success. The Particular Baptists of Zoar Chapel in Shoemakers' Village were not a very amiable or attractive community. They had implicit faith in themselves, and very little in anybody else. Their relations to each other and to the world outside, their mode of talk, the architecture of their chapel, the hymns they sang, and the sermons they loved to hear all were peculiar. There was so little in them to admire that some of their neighbours called them "Cumbersome Christians," and there was too much reason for the name. To give attractiveness to a story in which these religionists and their doings were the central subjects of interest required no little tact. There would seem, in fact, to be so little in them to excite interest, that the writer would be under the temptation of resorting to caricature or exaggeration after the fashion of "Salem "Chapel," and other books of the same order. Mr. Holbeach has too much respect for the sincerity and conscientiousness of some of them, although he has not a feeling of sympathy with them, to allow of his falling into such a fault. Hence, even while he points out their weaknesses and eccentricities, not to say absurdities, he makes us feel that there is in them that which should restrain our ridicule or contempt. Thus, in writing of Mrs. Branch, one of

* *Shoemakers' Village.* By HENRY HOLBEACH. Two vols. (London: Strahan and Co.)

the best of the sect, he says:—"If you had been "able to peep inside her room, and (which is, "of course, absurd) had done it, you would "have seen her queer old night-capped figure, "kneeling and swaying a little from side to side, "while she kept up a continuous murmuring "sound which might have been heard in the "next room. She was, of course, an ignorant "elderly woman, and used incongruous phrases "in her prayers. For example, there was no "congruity or sense in her addressing Almighty "God as the 'Lord God of Sabaoth,' or in "speaking of God every now and then in the "third person, instead of using the language of "direct address. But that was Mrs. Branch's "way of wrestling with the Lord in prayer "that she might be enabled to see His hand in "this poor, shocking little experience."

Thus, while his eye is open to see the ludicrous side of their life, and especially of their religion, he is not insensible to the elements of real worth there are. One of the least agreeable of the party is Feat, the toymaker, whose nature was saturated with the sourness ascribed by its enemies to Puritanism, who could, when provoked, inflict severe personal castigation upon his own little daughter, and who did not hesitate, at a meeting of the Zoar Mutual Improvement Society, to maintain that a child should be told of the devil before it was told about God. But even he is described as an ignorant and narrow rather than a bad man. He was hard; with all his orthodoxy and piety there was a good deal of worldliness in his nature, and he thus became mixed up in business with a hypocritical swindler, but we are told he intended no fraud. He was a type of a class only too numerous, who fail to understand the true spirit of the Gospel, and yet are religious in a fashion and after their own idea. In those of a better order, such as Mrs. Branch, or even as the old minister, Mr. Embler, what we note is the narrowness and peculiarity arising out of ignorance, and the influence of a creed which tends to isolation and spiritual pride. Of course we laugh at some of their ways and sayings, for, as Mr. Holbeach says, "it is impossible even to "like them, without smiling at them," but there is never anything ill-natured or sarcastic in the laugh.

In short, our author has given us here a capital photograph of village life, particularly of its religious side, as we may often meet with it. In selecting Particular Baptists especially as his subject he has no animus against them. As he says, "Impartiality is the essence of this form "of comedy. Miss Rossett's clergyman, Mr. "Bligh, may make me smile nearly as much as "Mr. Embler—not quite so much, because "culture has helped him to some sense of con-"gruity; but an 'Arminian' whom I was "once taken to see as an awful and blessed "Christian curiosity, makes me laugh whenever "I think of him quite as much as Mrs. Cart-"wright does." It is not Calvinism nor Baptism that is the object of his satire, but unreality and pretentiousness. "To some of "us there is no more constant and effective "source of humour than unconscious incon-"gruity between the work and the pretension; "the belief and the life; and if we may not "laugh we shall be driven to cry very salt tears, "and may be even tempted to blaspheme." The author's laughter, therefore, is neither scornful nor unkind, but is intended as a means of correcting follies, unrealities of expression, strange and grotesque adaptations of Scripture, and other uncouth religious customs, which mar the effect of much good. The book is not intended to be of the nature of a regular story, but rather a collection of sketches. They are all done with great faithfulness and grouped with considerable artistic effect. Small as the village circle is, it combines many originals, as in truth is often the case in circles of this kind, where there is a greater tendency to individuality. Cherry White, the heroine, is a thoroughly attractive character. Mr. Embler and Mr. Morlock are good specimens of two different classes of preachers, while Mr. Strong and Mr. Cartwright are equally good illustrations of opposite types of deacons, neither of them of a high order. To the conduct of the latter at the prayer-meeting, we fear it would be only too easy to find counterparts.

"To return, however, to Mr. Embler. In spite of that declaration of his 'to the Church assembled in Zoar Chapel, elect according to the foreknowledge of God the Father from before the foundation of the world,' that they were the seal of his apostleship—the poor man, after several years of preaching, fell into a melancholy about the 'lack of seals' to his ministry, and eventually he resigned his pastorate. It is true that if he had not done so there was a gentle push ready prepared to make him; for some of the older and graver members of the Church never quite forgave that second marriage within the six months, and watched for opportunities of tripping up poor Embler. In every church there is at least one troublesome member, and if the troublesome member happens to be a deacon his power is great indeed. Now Cartwright *was* a deacon, and as soon as ever it was rumoured about that poor Embler was thinking of resignation, he resolved to administer the necessary little push to complete the business. So at the very next prayer-meeting, when Embler was present—gloomy, silent, and much more ready to listen than to speak—old Cartwright took care that he should be called upon to 'engage,' and in the course of his 'prayer' managed to convey a pretty broad hint to the pastor. 'O Lord,' said Cartwright, adopting a fashion of speech which is not by any means uncommon at prayer-meetings, 'O Lord, thou hast been pleased, in wisdom, and yet, doubtless, in mercy, to lay thine afflicting hand upon thy servant, the pastor of this people. O Lord, thou knowest he has gone in and out amongst this people for many years; but it has not pleased thee to put the seal of thine electing love upon the ministry, upon his dividing of the word of truth. And now, O Lord, thou knowest that he is minded to depart from this place. 'Ye have dwelt long enough in this mount; take your journey.' O Lord, be his guide, and be his counsellor, and be his comforter, and his support, and his all in that new sphere in which it shall please Thee to call him.'"

The passage will give the reader a good idea of the general style and character of a book which will well repay perusal. Its graphic pictures, its quiet humour, and its suggestive observations have a rare charm, and while it affords pleasure for the hour, there is in it much that is calculated to be of permanent good. They are the best friends of true religion who try to purge some of its outward forms of that which creates prejudice and opposition in the minds of men of higher culture.

## THE QUARTERLIES.

The *Westminster Review* for the current quarter contains so much matter of interest that we regret that the pressure upon our space during May has prevented us from giving it the notice it deserves. The "Battles in "the Church" are the subject of an outspoken and vigorous article, which describes with great distinctness and truth the present state of distraction and confusion in the Establishment; and specially points out the gain which has accrued to the Liberal school from the policy adopted by the Judicial Committee prior to the recent judgments. The Gorham case was the first in which the liberty of the clergy was asserted, and it prepared the way for the decision relative to the "Essays and Reviews," of which the writer says that "in fact, it would almost open the ministry of the "Church to followers of Lessing, certainly to any "spiritual universalist." The reviewer has an easy task when he undertakes to show the difference between the tone of the court which gave that decision and that which has condemned Mr. Voysey. "Great lawyers," he says, "have sometimes had to complain of judge-"made law; the Church seems likely to be accommodated with a good deal of judge-made theology." Still, the question is, whether the court in its recent decision has not been returning to a simple adherence to the law. The advice which is given to the Broad Church clergy as to their duty in the present crisis we regard as extremely weak, but the subject is too large for us to take up incidentally. The paper on the Tientsin massacre is written in a judicial spirit, and brings out fully all the leading facts of the case. Those who are inclined to laud the Jesuit above our Protestant missionaries will do well to read the careful statements of a writer who is not likely to be prejudiced in our favour. "Public School Teaching," "The American Republic—"its Strength and Weakness," and "Ste. Beuve," are the subjects of other papers; to which we should have been glad to have given an extended notice.

The *London Quarterly* has nothing calling for special comment. An article on "Rome and the Temporal "Power," a sketch of "The Systematic Examination "of the Holy Land," and a paper on "Biblical Theo-"logy are all good." The review of Mr. T. P. Bunting's memorials of his large-hearted brother, is a graceful tribute to the memory of a noble man, but it would have been all the more welcome if it had not been so strongly Methodistic in tone. More might have been made of "Half a Year of Modern History," and in so rapid a review of a period so eventful, we could have dispensed with the reference to the new education code of the school boards.

In the *British and Foreign Evangelical*, we note as articles worthy of attention Dr. Richard Smith's paper on the "Reconstruction of the Irish Episcopal Church." Dr. George Smith's on the "Native Christians of "India," and Professor Tholuck's "Jubilee Address "at Halle."

## BRIEF NOTICES.

*Freedom in the Church of England.* Six Sermons suggested by the Voysey Judgment, preached in St. James's Chapel, York-street, by the Rev. STOPFORD A. BROOKE, Honorary Chaplain to the Queen. (Henry S. King and Co.) Mr. Stopford Brooke is a man of fine and ripe culture. Whatever he says is well worthy of some attention. This plea for freedom in the Established Church is in some ways well reasoned, in every way well written; but no one will wonder when we say that it is very unsatisfactory to us. There is too much of the *ought to be* in it. It assumes a very great deal that would need to be proved, and it rather ignores history. Mr. Brooke would make out a fine case, if one could only submit one's reason to him, and forget history. We are not sure that it is uncharitable to say that "edifica-"tion" could scarcely have been the higher motive of the first and the two last of these sermons. Dissenters are much blamed by the men of culture of one class for mixing politics with religion. Mr. Brooke's sermons bear direct witness how it is inevitable that in a State Church the two cannot escape being much mixed up in thought, whether or not they do, as in the case of Mr. Brooke, who surely deserves all the more credit for his frankness, come to jostle each other so very uncomfortably in the pulpit. "I believe," says Mr. Brooke, "that the national parliament and the body of national "clergy *ought to be* analogous on most points. The "spiritual parliament *ought* to represent every religious "tendency in the nation which is not diametrically "in violation of the charter of the Church; and that "charter ought to be kept as open and elastic as pos-"sible." Quite so; but according to Mr. Brooke things are not as they *ought to be*. The charter of the Church itself should be utterly unfixed and fluid, and the law tends to fix it He has nothing to say against the condemnation of Mr. Voysey; though he finds grave fault with the distinct Calvinistic meaning attached by the Court to some of the articles. But the very deposition of Mr. Voysey would itself have been an implicit assertion of the Calvinistic sense of some of the Articles, and since Mr. Brooke has nothing to say against the condemnation, neither has he, consistently, anything to say against the sense attached to the articles. The law thus defines the Articles: that for a consistent *State*-Churchmen should be enough. Have not broad Churchmen, like Mr. Brooke, always heretofore boasted about the benefits of a law-interpreted theology, of a lay tribunal in one word. Now the lay tribunal is too narrow in its interpretations, and they cry out against it—the Church's charter is not kept open and elastic as it *ought to be*. What meaning, what pathetic helpless revelation in that *ought to be*! The facts, as presented by Mr. Brooke in the same breath with his speculations, are all hard against him, and we fear that before he can find the Free Church with open and elastic charter, for which he sighs, he must cast his eyes beyond the limits of his own State-tied Church, which he acknowledges labours just now under a rather heavy hand on its throat, that makes its breathing difficult occasionally. One really could scarcely help fancying that there was a latent irony in such words as the following were it not that Mr. Stopford Brooke's name is clearly printed on the title-page:—"It is impossible not to say that "far and wide this judgment has been thought to tread "on the very verge of a denial of existing freedom. It "seems to put into danger of its life that great idea of "the Church which I have endeavoured to express." !! So then things are very far from being as they *ought to be*—the charter of the Church is anything but "open "and elastic." Of course, in a certain way, it is quite true that "to fix the clergy down into a rigid mould, "so as to stop discussion, would be as great a crime and "as great a wrong to humanity as the silencing of poli-"tical disputes." But how has the freedom of political dispute been gained, and how has it been chiefly dignified? Mainly by the sacrifices of political men. When a politician changes his opinions, he must sometimes forfeit *place* and play; some politicians have done this, whilst others, who might have enjoyed both, have, for the sake of their convictions, denied themselves, borne obloquy, and only lived to see their opinions *beginning* to triumph. Richard Cobden was one. But a less extreme reformer, Lord Macaulay, pledged himself to resign his seat and his office if he changed his opinions on any great question. Clergymen must do the same before their great idea of free discussion and freedom in the Church can be attained.

*The Atonement of Christ.* Six Lectures delivered in Hereford Cathedral during Holy Week, 1871. By ALFRED BARRY, D.D., D.C.L. Principal of King's College, London. (London: Macmillan.) Dr. Barry, judging from these sermons, is a singularly lucid, thoughtful preacher. There is little of conscious aim at eloquence here; but there is a quietly sustained fervour, which testifies to a personal conviction of the truth of the great doctrines proclaimed. There is no effort at saying deep things; but it is clear that Dr. Barry has thought much and deeply on stirring questions, and has read much also. The doctrine of the atonement is set forth with singular clearness and fulness—the loneliness and misery of the unredeemed human heart even in the midst of its pleasures, is strikingly presented here and there. "There is but one faith which solves the great "problem—the faith in a Divine Mediator, who was "'lifted up to draw all men unto Him,' that in Him "they might be one with God. In that divine mediation "the other truths of redemption and of propitiation are "made possible; and in it there is the yet higher truth "of unity with God on which alone the spiritual nature of "man can rest. Well may we groan in degradation, well "may we travail in vain longing, if it be withheld. But "what joy flows from that perfect unity let the song of "heaven testify, which from a thousand times ten thou-"sand tongues goes up for ever, not only to the God who "sits upon the throne, but to the Lamb who has made "them one with Him for ever." The last sermon—Glorying in the Cross—is very fine to our thinking.

*A Memoir of Charles Mayne Young, Tragedian; with Extracts from his Son's Journal.* by JULIAN CHARLES YOUNG, A.M., Rector of Ilmington. In two volumes. (London: Macmillan and Co.) Charles Mayne Young was celebrated as a tragedian in the early part of this century. He was accustomed to the "best society,"

and his memoirs, interesting in themselves, abound in sketches of celebrated people of the time with whom he was acquainted. Julian Charles Young, the only son of the tragedian, chose the Church as his profession; and being in easy circumstances and well connected, he has found it at once a sphere for personal usefulness and much comfort. His journal is full of geniality and good sense, no spirit of partisanship appears in it, but everywhere a spirit of pure humanity. The love of gentility, which is conspicuous, is occasionally amusing, never offensive—it is only another form in which appears the companionableness of the man. No force of character appears in him, but warmth of affection and broadth of heart. The two volumes are filled with anecdotes, mostly of great people. Mr. Young's love of short stories has evidently mastered him as he has advanced with his work, and he tells several. Solemn criticism is inappropriate to such a book, and is disarmed by the unaffected modesty of the writer; we note, however, the occasional absence of careful critical editing. In the earlier part of the book, correct quotation of French is the exception rather than the rule. For a companion on a railway journey, or for taking on a summer holiday, we heartily recommend these volumes. Many of the stories are capital; almost all are good.

*Three Score and Ten. A Memorial of the late Albert Barnes.* (Hamilton, Adams, and Co.) Albert Barnes's name is a household word over the world. His valuable notes and commentaries, though not always original or learned, are full of good sense, and are reduced to such plainness as that the humblest may easily master them. They are written in strong, manly, unadorned English, and are very deliberate and careful. He seems to have been a wonderfully systematic worker. Every day had its tasks, every moment had its duty. He was minister of a large congregation, and no pastoral call was neglected for the sake of Biblical study. He says, "I made "no special preparation [for the commentaries], and it "never entered into my early plans or expectations. I "began merely with the design of preparing a few plain "and simple notes on the Gospels for the benefit of "Sunday-school teachers. . . . With me the preparation of these notes on the Gospels led to the *habit* "of spending a small portion of each day in writing on "some part of the Bible, at such a time as would not "interfere with my regular duties as a pastor, until, to "my surprise, I found myself at the end of the New "Testament, and until, to my greater surprise, "as the result has shown, more than a million "volumes have been sold in this country and "abroad, in my native tongue and in languages "which I cannot read or understand. If there may seem "to have been some self-denial required in pursuing "such a work for more than thirty years, in doing it in "the early morning hours when the inhabitants of this "great city were slumbering round about me, in pursuing it when burdened with the duties of a most responsible charge, in going to my study in the early "morning, in all kinds of weather—cold, heat, storm, "rain, or snow—if there seems to have been anything "like a dogged perseverance in this, I would say that "it does not appear to me now to be so." Mr. Barnes now clearly saw the hand of God in it, and surely so may we; for a great tree of shelter and instruction has grown out of that little mustard seed of faith and industry. Mr. Barnes was born at Rome, in the State of New York, in 1798. His father was a tanner, and he was put to follow the same trade; but his tendency was towards knowledge from the first; and, when the spirit began to stir in him, he left the tanyard, and entered an academy for training, with an eye to the legal profession. A fellow-student chancing to tell him with confiding simplicity of his conversion, had such an effect on Barnes, that he at once gave up thoughts of the law, and entered the famous theological seminary at Princetown, New Jersey. Here he studied with great success. The volume contains a pleasant little biographical sketch of Barnes by his friend Dr. Daniel Marsh; Barnes's own account of his ministry in a discourse whose title is the name of this volume, and a memorial sermon by Dr. Herrick Johnson, which contains many further details. Altogether the volume is interesting, and will be prized, we doubt not, by many in this country who owe much instruction and spiritual improvement to the perusal of Barnes's commentaries. We should mention that a very fine portrait of him is also given here.

*The Pioneers: a Narrative of Facts connected with the Early Christian Missions in Bengal, chiefly relative to the Operations of the London Missionary Society.* By GEORGE GOGERLEY, late missionary in Calcutta. (London: John Snow and Co.) This is a plain and unadorned statement of facts. With those of them which have not come under Mr. Gogerley's personal acquaintance many readers will be already familiar. His own share in the history is simply and unaffectedly told. A very earnest faith in the value of Christian missions in India breathes through the volume; Mr. Gogerley's experience is evidently in part the reason of the value he attaches to missionary work. Such books as this are very useful. The real worth of missions will not be settled on the high lands of philosophical or ethnological discussion; but by labourers who, like Mr. Gogerley, toil amid the common people of heathendom.

*Comfort in Affliction: a Series of Meditations.* By JAMES BUCHANAN, D.D., LL.D., Divinity Professor, New College. (Edinburgh: T. and T. Clark.) A manual rich in devout thought, whose wide acceptance proves that it has answered to the wants of many a heart. It is in its thirtieth thousand, an honour given to but few books now-a-days. In spite of the flavour of extreme Calvinistic theology, there is a tenderness and wealth of sympathy in the little volume, together with a strict adherence to Scripture texts and phrase, which adds much to its value. It would have been well if, where texts are quoted, a reference had been given to the chapter and verse on the margin. The twelve meditations, in some sense, contain the germ of a complete system of divinity; so that necessarily each is more consecutive and exhaustive than we are accustomed to expect from meditations. Hence, perhaps, the frank warning of this confession in the preface: "The author takes this opportunity of declaring his "conviction that works like the present, however suitable in other cases, are ill adapted to the condition "of those who are in *extreme* suffering."

*Essays selected from Lay Sermons, Addresses, and Reviews.* By THOMAS HENRY HUXLEY, LL.D., F.R.S. (London: Macmillan and Co.) Six of Professor Huxley's papers appear here: the three on educational topics, the celebrated one on "The Physical Basis of Life," the excellent one on "The Scientific Aspects of Positivism," and the lecture on "Descartes' Method," delivered to the Cambridge Young Men's Christian Association. We are glad that the last-named paper has not escaped criticism. A more serious misunderstanding of an eminent thinker there could scarcely be. Descartes' method was that of doubt, but his foundation was faith. The certainty of arriving at truth, if investigations were rightly pursued, was the reason of his searching criticism. Professor Huxley denies that truth cannot be known to be arrived at; in more points than he confesses, he is giving us Huxley instead of Descartes. This book is, unlike most from the same publishing firm, badly got up. The type is staring, the margins are too small for the size of the type. Its sale will not interfere with that of a second edition of the larger volume, which we should be glad to see.

*The Light of the World: or, Holman Hunt's Great Allegorical Picture Translated into Words.* By the Rev. RICHARD GLOVER, M.A., Vicar of St. Luke's, West Holloway. (London: Sampson Low and Co.) Third Edition, revised. Mr. Glover does not aim at art-criticism here; he desires rather to open up the mystic meanings of this remarkable pictorial allegory. He does so in a simple and effective way, with ready help from literature and science. That the book has met with the acceptance it deserves, is proved by its appearance in this third edition. It is readable, it is instructive, it is spiritual; and we should mention that it is got up with fine taste, so as to be well-suited for a birthday or Christmas present.

*Our Baths and Wells: the Mineral Waters of the British Islands, with a List of Sea-bathing Places.* By JOHN MACPHERSON, M.D., Inspector-General of Hospitals, H.M.'s Bengal Army. (Macmillan.) Dr. Macpherson has collected many valuable facts and put them together attractively. His little volume forms a very available handbook for a large class of invalids. Some of his hints are most useful. He does not confine himself to England, though Bath and Buxton receive a good share of his attentions, but describes in considerable detail the waters of Scotland, Ireland, and Wales. The analysis of the various waters is calculated to be specially useful; and the honest indication of any disadvantages special to the place, gives to the little work an air of complete impartiality.

## Poetry.

### LINES

*Embodying the Chief Ideas of an excellent Sermon preached at Upper Norwood, from the words,*

"He that spared not His own Son, how shall He not with Him also freely give us all things?"—Romans viii. 32.

Having Christ we want no more,
So the "simple" preacher says;
Farewell sin and striving sore,
Peace and *comfort* all our days!

Do we really find it so,
In the strait and narrow road;
As we toiling onward go,
Up "*the stairs*" that lead to God?

Does the wretched castaway,
Lost in body and in mind,
When at length there dawns the day
That restores him to his kind,

Feel no farther need of grace,
Cleansing, purifying power,
Fitting him to take his place
Day by day and hour by hour?

And the wanderer, when he hears
Of a rich and rare bequest
From some friend of early years,
Will he sleep and take his rest?

No: he starts with eager feet,
Dreading peril, shipwreck, loss,
Ere his house and home he greet,
Shrinking not from pain or cross.

So, if through the Saviour's death,
God has called us "sons" and "heirs,"
Surely, for our spirit's health,
Till His gracious stamp it bears,

We shall need supplies of grace,
Daily bread for daily need,
*Patience, strength* to run the race,
*Faith* to sow the precious seed;

*Love* to bear each other's load,
Raise the fallen, cheer the faint,
*Courage* still to choose the road
Trod by weak and trembling saint.

Well might we despairing cry,
"Who sufficient is for this?"
Did not Christ our ransom die
That not one of us should miss?

Standing "faultless round the Throne,
In the presence of His joy,"
Not one outcast poor and lone,
Perfect bliss without alloy!

If the Father did not spare
This His costliest gift and best,
Then in answer to our prayer,
"*Freely He will give the rest.*"

T. A.

## Miscellaneous.

THE EXTRADITION TREATY.—The *Daily News* states that in anticipation of the demand of the French Government for the extradition of any refugees from Paris who may reach England, it has been determined to raise a guarantee fund, in order to provide the aid of counsel for persons accused on account of their complicity in the recent troubles. The following members of Parliament have joined the movement:—Sir Charles Dilke, Mr. Mundella, Mr. Jacob Bright, Mr. James White, and Mr. Henry Campbell.

THE BALLOT.—Mr. Forster, on Saturday, received a deputation from various metropolitan associations, on the subject of the Ballot Bill. He said it would be very difficult to do away with the abuses resulting from paid canvassers, and observed that, if the bill were carried, the present system of electing guardians could not be maintained. He saw nothing to prevent the bill passing this year, but demurred to the suggestion that it should be placed before other measures which would be a slur on those measures.

THE DUKE OF EDINBURGH'S ELEPHANT.—The Duke of Edinburgh brought home with him from India an elephant. In conveying the animal from Plymouth to London, on Friday night, a sad accident occurred. The elephant was in a horsebox, and becoming impatient of restraint, he knelt upon its principal keeper, and crushed him to death. A second keeper and an official from the Zoological Gardens were in the box at the time. The elephant is destined for Sandringham. The Duke had lately purchased the discharge of the deceased out of the Royal Marines because he had been accustomed to and understood the temper of the animal.

SATURDAY AFTERNOON LECTURES.—A series of lectures on social and literary questions will be given on the 10th of June and following Saturdays, at four o'clock p.m., at the Theatre of the School of Mines in Jermyn-street. The proceeds arising from the sale of tickets will be given to the funds of the "Working Men's Club and Institute Union," at the request of which society the lecturers have consented to give their services. Among those who have undertaken to take part in the course are the Dean of Westminster, Mr. Rupert Kettle, Mrs. Fawcett, Mr. Robert Coningsby, and Miss Faithfull. The first lecture will be by Mr. Thomas Hughes, M.P., when he will give an account of his recent visit to the United States. Sir Roderick Murchison has placed the Theatre of the School of Mines at the service of the union for this object.

LORD DERBY ON WORKMEN'S DWELLINGS.—The Earl of Derby presided on Thursday afternoon at a meeting held at Liverpool for the purpose of forming a society for the erection of labourers' dwellings on a self-supporting basis. In opening the proceedings, the noble earl said that the excessive disease and mortality of Liverpool were chiefly due to overcrowding, it being estimated that no less than one-third of the population lived, in average families of six, in only one room. He thought that the evils of drunkenness would be obviated much more effectually by the erection of better houses for the labouring population than by teetotal lecturing, for the discomfort experienced by men and women from overcrowding was generally the incentive to drunkenness. One most satisfactory feature of the society was that the tenants would pay a fair rent, and thus their self-respect would not be lessened by any consciousness of living in almshouses. From his experience of such societies in London, Lord Derby anticipated very favourable results to the new society.

THE HANDEL FESTIVAL, 1871.—The triennial Handel Commemoration takes place this month at the Crystal Palace, and promises to surpass all former celebrations in completeness and grandeur. The choral host will be as large as usual, and under the able generalship of Sir Michael Costa this army of musicians has been weeded, recruited, and periodically drilled, and each member must have a certificate, which represents a high status of musical proficiency, before he can be enrolled in the ranks as an effective. We may therefore hope that this year's performance will be near perfection, and that the general result, especially in relation to the solos, will be aided by the improved acoustical qualities of the centre transept. The programme of former years will be for the most part adhered to. On Friday, the 16th (at noon), there will be a grand

full rehearsal attended by the entire force, solo, vocal, choral, and instrumental. Monday, the 19th, will, as usual, be assigned to the *Messiah*, and Friday, the 23rd, to *Israel in Egypt*. On the intermediate Wednesday there will be a varied selection from the great composer's other works. On each of these three days the performance will begin at two o'clock. The choruses will be taken from the Sacred Harmonic Society, and numerous provincial and some continental organisations. Amongst the vocalists engaged to take part in the festival are Mdlle. Titiens, Mesdames Sinico, Rudersdorff, Lemmens-Sherrington, and Trebelli, Mr. Sims Reeves, Mr. Vernon Rigby, Mr. Foli, and Mr. Santley. During the period of the festival the railway companies will run trains at liberal tariffs.

THE HOME FOR LITTLE BOYS.—The Prince of Wales was in the chair on Friday night at a festival in Freemasons' Hall on behalf of the Home for Little Boys, an institution which His Royal Highness visited a few days ago. The Prince was supported by Prince John of Glucksburg, Prince Edward of Saxe-Weimar, the Duchess of Sutherland, Count Andrew Bernstorff, and about 300 other ladies and gentlemen. In proposing the toast of the evening, His Royal Highness said he could speak from experience of the good that had been done by this charity because he had, with the Princess, visited the institution. The asylum was erected about seven years ago near Tottenham, but as it was thought desirable to move further into the country, about ninety acres of ground were purchased near Farningham, in Kent, and the homes were established there. He then described the education received by the boys, their excellent schooling in such subjects as arithmetic and geography, besides the industrial training, which was a special feature of the institution. He found that they were taught to make clothes, boots, mats, &c.; there was a carpenter's shop, and a painter's shop, and a paper-bag shop; they had a printing establishment, a laundry, a bakehouse, a garden, a farm, and there were means for teaching the pupils a great variety of other useful occupations, so that they might go forth good and honest young men, capable of gaining their own livelihood, instead of returning to those haunts of vice from which they had been snatched. The cost of the homes was about 9,000*l.* a year, but he was sorry to say the institution was still about 5,000*l.* in debt. The subscription amounted to 3,464*l.*, including 150*l.* from the Prince of Wales. To the toast, "Prosperity to the Home for Little Boys," Mr. W. H. Willans, the treasurer, responded. The Hon. Hugh M'Culloch (of the United States) proposed the "Committee, Honorary Officers, and Stewards," and Count Andrew Bernstorff, who acknowledged the compliment, remarked that the education and training to industrial habits of our destitute children in such institutions as this might save us in the future from those atrocities which had been committed by Communists, and which might otherwise be repeated in this country some day by the sacking of Buckingham Palace and the destruction of our public buildings. Baron Pigott gave "The Ladies," for whom Mr. Francis Buxton replied, and the company, numbering about 300 ladies and gentlemen, then adjourned to the drawing-room, where, under the direction of Sir Julius Benedict, a most agreeable concert of vocal and instrumental music was given.

## Gleanings.

It is stated that the Metropolitan District Railway will be opened to Cannon-street on the 1st of next month.

An old maid says a woman isn't fit to have a baby who doesn't know how to hold it; and this is as true of a tongue as a baby, adds an old bachelor.

That doctors can say witty things sometimes is proved by the fact that one of them recently, on being asked to dance the "Lancers," replied that he was better able to lance the dancers.

A quaint friend of ours in Maine once called on President Lincoln. He had shaken hand with him, observing, "Don't be scared, Mr. Lincoln, I do not want an office." "Is that so?" said the President, "then give us another shake."—*American Paper.*

What a glorious world this would be, if all its inhabitants could say, with Shakespeare's shepherd: "Sir I am a true labourer; I earn what I wear; I owe no man hate; envy no man's happiness; am glad of other men's good content with my farm."

A Boston paper remarking that only one member of the Baptist Social Union of this city has died, upon the average, during the past seven years, the *Christian Union* rejoices to hear it, "for, of all the hard places to die upon, we think an 'average' must be one of the most uncomfortable."

When a case is about to be tried in America upon which an unwilling juryman is likely to be summoned to sit, he immediately states his very decided opinion of its merits in a letter to the papers, before it comes off. He is then marked as a prejudiced juror, and of course cannot be accepted.

SNOW IN JUNE.—A very cold fit of weather (says the *Leeds Mercury*) is prevailing in North Yorkshire. On Friday and Saturday snow fell, and on Friday some of the high moor hills were quite white. Fruit has been much injured by the weather.

A GOOD RETORT.—John Van Buren was dining in Downing's saloon, having just cleared a man from some charge in the court, when the complainant in the case, angry at the lawyer who had beaten him, walked up and roundly abused John. "Could there be any man," said he, "so mean, so wicked, so vile, who could possibly commit a crime so foul that you wouldn't defend him for it?" "I don't know," said the advocate, sucking in another oyster right from the shell, "what have you been doing?"

A PLETHORA OF D.D.'s.—In the American "Baptist Year Book" there are registered 243 Doctors of Divinity. Nearly one-half of these Baptist D.D.'s are resident in Illinois, Massachusetts, New York, and Philadelphia. Although the great numerical strength of the denomination is in the south, the number of D.D.'s in that section is only 73.

BUSINESS-LIKE.—A gentleman in a New England town buried his sixth wife. Shortly after the funeral he met the minister who officiated, and offered him a three-dollar greenback. The minister declined to take it, saying he was not accustomed to accept pay for such services. The gentleman coolly replied—"Just as you say; but that's what I've been in the habit of paying."

LEGAL REPARTEE.—Mr. Pettigrew, of South Carolina, was as famed for repartee as for legal acumen. On one occasion he entered the Court of Common Pleas, Abbeville District, clad in a linen summer suit. He had to take a jury suit at once, and borrowing a black robe from a fellow barrister went at it. Carolina has all the old English form and fuss, and the judge said, "Mr. Pettigrew, you have on a light coat. You can't speak." Pettigrew replied, "May it please the bench, I conform strictly to the law. Let me illustrate. The law says that a barrister shall wear a black gown and coat, and your Honour thinks that means a black coat?" "Yes," said the judge. "Well the law also says that the sheriff shall wear a cocked hat and sword. Does your Honour hold that the sword must be cocked as well as the hat?" He was permitted to go on.—*Harper's New Monthly Magazine.*

THE NUMBER OF THE BEAST.—The "number of the Beast" has been discovered at last. The discoverer is a Mr. Knight, who has been lecturing to the Birmingham Protestant Association, and this is the way he makes out his case:—"As the Romanists are so fond of Latin, let us just examine the Latin name of one of the titles which the Pope has claimed. He professes to claim the title of the 'Vicar of the Son of God.' The Latin name is 'Vicarius Filii Dei.' Now we shall all be able, I think, to number these letters, as they stand for the same numbers for which we use them; but as some of them are not used for numerals by us we shall have to pass those over, and select those only which are used:—

'V I C A R I U S F I L I I D E I.' } 666'"
5 1 100 0 0 1 5 0 0 1 50 1 1 500 0 1 }

AN UNREHEARSED SENSATION SCENE.—One of the most amusing sensation scenes ever witnessed in a theatre occurred at the Theatre Royal, Manchester, some few nights ago. The curtain drew up for Mr. Toole to address the court *in re* "Bardell *v.* Pickwick," when the whole of the jury mysteriously disappeared, their "box" suddenly giving way and engulfing the "good men and true." At first the vast audience who crowded every part of the theatre were silent, fearing some dreadful accident had occurred, but as the unlucky jurymen rapidly appeared unhurt, though looking very foolish, they broke out into a perfect hurricane of laughter, which lasted several minutes. The curtain had to be dropped, to allow the jury to be "boxed" again, and when Mr. Toole began his address, he provoked another burst of risibility, by alluding to the jury as "that worthy body of steadfast and immovable men." An amusing feature of this novel scene was the fact that the majority of the "jury" were stage carpenters, whose duty it was to erect the "court," and they suffered in this case from their own carelessness.

A FEATHERED WITNESS IN A POLICE-COURT.—Mrs. Whitehouse, of Birmingham, passing through the Market-hall the other day, saw upon the stall of a bird-dealer a parrot, which she claimed to have lost only a few days previously. The dealer declared that she was mistaken as to the identity of the bird, which he had bought not long since from another dealer, and he summoned the latter to testify to the fact on oath. Mrs. Whitehouse, however, continued positive that the parrot was hers, and as a test of its identity mentioned that it could talk English and imitate the barking of a dog. The dealers flatly repudiated these accomplishments on the part of the bird produced. In this dilemma, recourse was had to the bird itself; but in the presence of the awe-inspiring Bench its faculties entirely forsook it, and it virtually gave the lie to both claimants by holding its tongue. The magistrates then resolved that the bird should be left in the custody of the police-inspector until it recovered its lost parts of speech, and that the issue should be decided by the language in which it choose to converse. On Monday, accordingly, the inspector was called upon for his report, when it appeared that the parrot had pronounced in favour of Mrs. Whitehouse by the following burst of English eloquence—"Pretty Polly," "Beautiful Polly," "Kiss Polly," "Poor Polly," "Good morning," "What's the time?" To Mrs. Whitehouse accordingly the loquacious bird was handed, and the dealers retired discomfited.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.*

## Births, Marriages, and Deaths.

### BIRTH.

BUTLER.—June 4, at Highland House, Camden-road, the wife of Isaac Butler, of a daughter.

### MARRIAGE.

WEBB—WRIGHT.—June 2, at the Congregational Chapel, Hadleigh, by the Rev. R. W. McAll, Mr. William Webb, of Nedging, to Miss Sarah Wright, of Hadleigh.

### DEATHS.

LONG.—April 24, at Dehree, on the Sone, Bengal, Julia, wife of G. Rogers Long, C.E., and daughter of the late James Farthing, Esq., of Nottingham.

SPENCER.—On Saturday, June 3, at Barnsbury, Mr. Finch Spencer, the only brother of Mrs. G. Rouse Lowder, of Hanwell, aged 35.

## BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, for the week ending Wednesday, May 31.

ISSUE DEPARTMENT.

| | | | |
|---|---|---|---|
| Notes issued | £39,195,150 | Government Debt. | £11,015,100 |
| | | Other Securities | 3,984,900 |
| | | Gold Coin & Bullion | 24,195,150 |
| | | Silver Bullion | |
| | £39,195,150 | | £39,195,150 |

BANKING DEPARTMENT.

| | | | |
|---|---|---|---|
| Propr'tor's Capit'l | £14,553,000 | Government Securities, (inc. dead weight annuity) | £12,971,405 |
| Rest | 3,093,270 | | |
| Public Deposits | 9,239,084 | | |
| Other Deposits | 18,408,202 | Other Securities | 17,295,901 |
| Seven Day and other Bills | 518,166 | Notes | 14,895,170 |
| | | Gold & Silver Coin | 649,246 |
| | £45,811,722 | | £45,811,722 |

June 1, 1871. GEO. FORBES, Chief Cashier.

HOW TO DYE—Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, with full instructions supplied. Of all chemists. The *Family Herald*, 3rd September, says, "A very slight acquaintance with Judson's dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL Whisky" on seal, label, and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S OINTMENT AND PILLS.—MEDICINAL EFFICACY.—In cases of glandular and other diseases arising from hereditary taints, the use of these healing and purifying remedies is always followed by the most gratifying results. The ointment must be well rubbed upon the skin as near as possible to the ailing part, and the pills should be taken every night in alterative rather than purgative doses. These excellent medicaments will then act in unison, quell the local mischief, re-establish purity and order through the system, and spare unmerited suffering or untimely death. Scrofula, scurvy, and the most loathsome class of skin diseases are removable by the cleansing, correcting, and soothing influence of Holloway's well-known preparations, which are admirably adapted for delicate constitutions.

## Markets.

CORN EXCHANGE, MARK LANE, Friday, June 2.

The arrivals of wheat are moderate, and we have some demand for export. We have a firm market, but factors could not establish an advance in price, and we had healthy demand at the currency of this day week. The flour trade is dull, and prices hardly maintained. Barley, beans, and peas are unaltered in value. We have a liberal supply of oats, but chiefly from Riga, and in poor condition. Prices of this description are maintained, and, from scarcity of good corn, the better qualities command an improvement of 1s. per qr. We have a few arrivals of cargoes, and prices of wheat, maize, and barley unchanged.

CURRENT PRICES.

| | Per Qr. s. | s. |
|---|---|---|
| WHEAT— | | |
| Essex and Kent, red | — | to — |
| Ditto new | 51 | to 58 |
| White | — | — |
| „ new | 57 | 62 |
| Foreign red | 52 | 56 |
| „ white | 55 | 58 |
| BARLEY— | | |
| English malting | 31 | 34 |
| Chevalier | 36 | 42 |
| Distilling | 35 | 39 |
| Foreign | 35 | 38 |
| MALT— | | |
| Pale | — | — |
| Chevalier | — | — |
| Brown | 49 | 55 |
| BEANS— | | |
| Ticks | 37 | 39 |
| Harrow | 40 | 44 |
| Small | — | — |
| Egyptian | 37 | 38 |

| | Per Qr. s. | s. |
|---|---|---|
| PEAS— | | |
| Grey | 37 | to 40 |
| Maple | 43 | 46 |
| White | 38 | 42 |
| Boilers | 38 | 42 |
| Foreign | 38 | 40 |
| RYE | 36 | 38 |
| OATS— | | |
| English Feed | 24 | 27 |
| „ potato | 28 | 34 |
| Scotch feed | — | — |
| „ potato | — | — |
| Irish Black | 20 | 28 |
| „ White | 22 | 26 |
| Foreign feed | — | — |
| FLOUR— | | |
| Town made | 47 | 50 |
| Best country households | 40 | 43 |
| Norfolk & Suffolk | 38 | 40 |

BREAD, Saturday, June 3.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, June 5.—The total imports of foreign stock into London last week amounted to 17,195 head. In the corresponding week in 1870 we received 7,868; in 1869, 16,637; in 1868, 5,907; and in 1867, 10,382 head. The cattle trade has been in a healthy state, and more money has been realised. About an average supply of beasts has been on offer, and the bulk of the home receipts has come to hand in good condition. All breeds have experienced a ready sale, and 2d. per 8lbs. more

money has been realised. For the best Scots and crosses 5s. 8d. to 5s. 10d. per 8lbs. has been easily obtained. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,500 Scots and crosses; from other parts of England about 350 various breeds; and from Scotland 133 Scots and crosses. Owing to the falling-off in the receipts from abroad, the supply of sheep has been much less extensive. A good business has been transacted, and an advance of 4d. per 8lbs. has been established. The best Downs and half-breds have been disposed at from 6s. 4d. to 6s. 6d. per 8lbs. Lambs have been purchased to a moderate extent at from 6s. to 7s. 6d. per 8lbs. Calves have changed hands firmly, but pigs have been quiet.

Per 8lbs., to sink the offal.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inf. coarse beasts | 3 | 6 to | 4 | 6 | Pr. coarse wooled | 5 | 8 | 6 | 2 |
| Second quality . | 4 | 8 | 5 | 0 | PrimeSouthdown | 6 | 4 | 6 | 6 |
| Prime large oxen | 5 | 2 | 5 | 6 | Lge. coarse calves | 3 | 8 | 4 | 4 |
| Prime Scots . . | 5 | 8 | 5 | 10 | Prime small . | 5 | 0 | 5 | 6 |
| Coarse inf. sheep | 3 | 8 | 4 | 0 | Large hogs . . | 3 | 6 | 4 | 0 |
| Second quality . | 4 | 2 | 5 | 0 | Neat sm. porkers | 4 | 6 | 5 | 4 |

Lamb, 6s. to 7s. 6d., and Quarter old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, June 5.—The market has been moderately supplied with meat. The trade has been firm at our quotations. The import into London last week consisted of 101 packages from Hamburg, and 4 from Harlingen.

Per 8lbs. by the carcase.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inferior beef . | 3 | 8 to | 4 | 0 | Middling do. . | 4 | 8 to | 5 | 4 |
| Middling do. . | 4 | 0 | 4 | 6 | Prime do. . . | 5 | 10 | 6 | 6 |
| Prime large do. | 5 | 2 | 5 | 6 | Large pork . . | 3 | 8 | 4 | 0 |
| Prime small do. | 5 | 4 | 5 | 8 | Small do. . . | 4 | 8 | 5 | 0 |
| Veal . . . . | 5 | 0 | 5 | 8 | Lamb . . . . | 6 | 6 | 7 | 6 |
| Inferior Mutton | 3 | 10 | 4 | 8 | | | | | |

PROVISIONS, Monday, June 5.—The arrivals last week from Ireland were 189 firkins butter and 3,995 bales bacon, and from foreign ports 17,339 packages butter, 1,518 packages bacon. The high prices paying in Ireland for butter prevent shipments to this market, and there is scarcely any inquiry for it. Foreign has met a steady demand, and best Dutch advanced to 104s. to 106s. The bacon market ruled firm, and a good business was transacted; at the close of the week an advance of 2s. was charged for best Waterford, and Hamburg advanced 4s. per cwt.

COVENT GARDEN MARKET, Friday, June 2.—We have a fair supply of produce, and a good general trade is being done. Forced fruits are now ample for all purposes. Peaches, nectarines, and grapes are of excellent quality. Spring vegetables are in good demand, and Kent peas are coming in plentifully. New potatoes are also abundantly supplied, and prices are ruling rather low. In some of the foreign samples we find many diseased tubers.

HOPS.—BOROUGH, Monday, June 5.—The aspect of the plantations during the past week have changed from bad to worse, and this morning's advices show no improvement, but, on the contrary, report an increase of vermin in every district. Our market under these influences is active, and prices are firm, at a slight advance in value. A fair amount of business is passing in the foreign market, at improved values. Mid and East Kents, 2*l.* 5s.. 3*l.* 15s., to 7*l.* 7s.; Weald of Kent, 2*l.* 5s., 3*l.*, to 3*l.* 15s.; Sussex, 2*l.*, 2*l.* 10s., to 3*l.* 10s.; Farnham and country, 3*l.* 15s., 4*l.* 15s.,to 5*l.* 12s.; Olds, 1*l.*, 1*l.* 5s., to 1*l.* 15s.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, June 5.—Large supplies are offered. The demand has been limited, at about late rates. Last week's London imports was confined to 6,374 boxes, 50 cases from Lisbon. English Regents, 45s. to 70s. per ton; Scotch, 45s. to 70s. per ton; Rocks, 50s. to 70s. per ton; New, 8s. to 10s. per cwt.

SEED, Monday, June 5.—Nothing passing in English clover seed; there is some inquiry for the best American, the finest qualities of which are worth 30s. per cwt., and good 48s. for French account principally. Trefoil was held firmly on former terms; white mustard seed sold at quite as high rates in small quantities for immediate sowing. Nothing passing worthy of note in brown descriptions. English canary seed realised as much money with a fair sale, but foreign qualities were in limited request at very moderate prices. Foreign tares go off in very small lots for feeding purposes only, and prices are irregular.

WOOL, Saturday, June 5.—There has been less firmness in the wool market; orders have not been freely placed, nevertheless, as regards values, the tone has been steady.

OIL, Saturday, June 5.—Linseed oil has been steady. For rape there has been a moderate demand, but business has not been extensive. Other oils have sold quietly.

TALLOW, Monday, June 5.—The market is steady, at 43s. 6d. to 43s. 9d. per cwt. on the spot. Town tallow, 41s. net cash.

COAL, Friday, June 5.—Market heavy, at last day's rates. Gosforth Wallsend, 15s. 3d.; Hettons, 17s. 1d.; Harton, 15s.; Haswell, 17s. 6d.; Hartlepool Original, 17s. 6d; Heugh Hall, 16s. 3d.; Kelloe South, 16s. 3d; Lambtons, 17s.; Holywell Main, 17s.; Hartley's, 16s. 6d.; Thrislington, 15s. 9d. Ships fresh arrived, 50; ships left from last day, 1—51. Ships at sea, 5.

## Advertisements.


REQUIRED, by a YOUNG LADY, an ENGAGEMENT as GOVERNESS in a School. Acquirements, thorough English, Music and French, German and Elementary Latin.—Address, G. N. R., Sebbertoft, Market Harboro'.

CHRISTIAN EVIDENCE SOCIETY.
PRIZE ESSAYS.

The Committee of this Society have received an offer of Twenty Pounds, to be divided into TWO PRIZES of TEN POUNDS each, for the BEST TRACTS on the following subjects:—

1st. A concise statement of the leading Arguments in favour of the Divine Origin of the Scriptures of the Old and New Testaments.

2nd. An outline of the Plan of Salvation presented to Mankind through Jesus Christ in the Word of God.

The Committee do not wish to fetter any writer as to his mode of treatment, but they suggest that neither Tract should exceed the length of ten pages. Manuscripts must be sent to the Offices of the Society, 2, Duke-street, Adelphi, W.C., on or before the 1st of October, 1871, marked with a motto, and accompanied by a sealed envelope bearing the same motto and containing the name, address, and proper designation of the writer.

NEW COLLEGE, LONDON.

The TWENTY-FIRST ANNUAL GENERAL MEETING will be held at the COLLEGE, FINCHLEY NEW-ROAD, ST. JOHN'S WOOD, on FRIDAY EVENING, June 23. The Chair will be taken at Six o'clock by the Rev. THOS. BINNEY. Mr. C. E. B. REED, M.A., Pye-Smith Scholar, will read an Essay on "John Howe: his Character and Times." The usual business of the Annual Meeting will be transacted, together with the Distribution of the Certificates of Honour obtained in the Examinations, and the Presentation of Books from the Selwyn Fund to Students leaving the College. Several Ministers and Gentlemen are expected to address the Meeting. The attendance of Subscribers and Friends of the College is respectfully invited.

W. FARRAR, LL.B., Secretary.

The Mall, Kensington.—The Palace-gardens Church, a valuable Freehold Property; with possession.

MR. MURRELL will SELL by AUCTION, at the Auction Mart, Tokenhouse-yard, on Wednesday, June 14, at 1 for 2 o'clock, a highly valuable FREEHOLD ESTATE, comprising the Palace-gardens Church, eligibly situate, a few minutes' walk from the Kensington-gardens, and near the Notting-hill-gate Station on the Brompton and Westminster Line of the Metropolitan Railway. The church is a fine, lofty, and commodious building, erected about seven years since in a substantial manner, well lighted on all sides, and great attention has been paid to the ventilation. The interior is admirably arranged with due regard for the comfort of the congregation. There is a spacious vestry adjoining, well suited for meetings, school purposes, &c., and a robing-room. The property has a frontage of nearly 71ft., and covers a superficial area of about 6,500ft., and is also adapted for any public institution requiring a handsome building in a rich and populous neighbourhood. May be viewed, and particulars had of Richard Prall, Esq., solicitor, Rochester; at the Auction Mart; and of Mr. Murrell, auctioneer, 1, Walbrook.

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| Dancing and Calisthenics | Mdlle. L'ANGLEE. |
| Chemistry . . . . | Dr. ALBERT J. BERNAYS, Professor of Chemistry at St. Thomas's Hospital, London. |
| Arithmetic . . . . | Mr. J. HEPWORTH. |

The above branches of education are taught exclusively by the Masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

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SECOND MASTER—
J. H. Taylor, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; Scholar (B.A.) of Trin. Coll. Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES A. H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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The Misses Howard aim to secure for their Pupils a sound literary and intellectual culture, refined manners, together with a healthy Christian and moral training.

Prospectus, with references and copies of Examination Papers, on application.

HALF TERM will COMMENCE MONDAY, June 19.

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ROYAL POLYTECHNIC.—WHITSUN HOLIDAYS.—Professor Pepper's "Trip to the Western Highlands of Ireland": grand Scenery and Irish Songs by Miss Barth.—Great Revival of Henry Russell's Songs, under his personal kind superintendence, with grand Scenic and Optical Effects. Vocalist, Mr. Plumpton.—J. L. King, Esq., on "Muscle and Muscular Power," illustrated by Herr Willio, the wonderful Contortionist and Imitator of Birds and Animals.—Re-engagement of E. D. Davies, the Premier Ventriloquist.—The Ghost and other entertainments as usual.—Admission, One Shilling. Open from 12 to 5 and 7 to 10.

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Money ready to be advanced on Freehold or Leasehold Security.

The last Annual Report states that 7½ PER CENT. PROFIT has been again apportioned to Shareholders, besides carrying a large addition to the Reserve Fund.

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SOLICITOR.—Septimus Davidson, Esq.

CONSULTING ACTUARY.—Charles Ansell, Esq., F.R.S.

| | |
|---|---|
| Gross annual income . . . | £425,670 5 3 |
| Accumulated capital . . . | £2,974,737 1 5 |
| Total claims paid . . . | £2,776,466 1 3 |
| Profits distributed. . . | £1,746,278 3 0 |

The whole of the profits are divided amongst the assured. The next division of profits will be made on the 20th of November, 1872.

In conformity with the MARRIED WOMEN'S PROPERTY ACT, 1870, policies may now be effected for the separate benefit of wife and children. These policies are not subject to the control of the husband or of creditors, and are free from probate duty.

Forms of proposal may be had on application at the Society's Offices, 48, Gracechurch-street, London, or of the Agents of the Institution.

SAMUEL SMILES, Secretary.

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PROGRESS OF THE COMPANY:

| New Policies issued. | Assuring. | New premium. | Assets. |
|---|---|---|---|
| 1868 813 ..... | £251,925 | £7,290 | £347,635 |
| 1869 778 ..... | 296,995 | 10,155 | 363,001 |
| 1870 789 ..... | 319,896 | 11,494 | 385,063 |

G. S. FREEMAN, Secretary.

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| Excelsior, | Wanzer, |
| Britannia, | Guelph. |
| Belgravia, | Queen Mab, |
| La Silencieuse, | Princess of Wales, |
| Alexandra, | Royal Anchor, |
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SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

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SURGEON.—John Mann, Esq.

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POLICIES PAYABLE IN LIFETIME at any age determined by the proposer when the assurance is effected.

NON-FORFEITURE OF POLICIES.—Assurers may take out policies on a plan which makes forfeiture impossible.

PROFITS belong to the members, and are apportioned every three years, and are paid in cash to those members who elect so to receive them.

POLICIES are not disputed except in cases of fraud.

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